CHRISTIAN REGISTER.

VOL. XXIV. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 39.

"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, SEPTEMBER 27, 1845. DAVID REED, PROPRIETOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT No. 14 WATER STREET,
(Near Washington Street,) by
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

For the Register.

THE BIBLE AN INCOMPARABLE BOOK.

That God has *revealed* Himself to mankind is a proposition which few or none will either deny or doubt. God is *revealed* to them just so far as they are enabled to understand *His truth; the character and design of His works; the distinction between moral right and wrong; the freedom and responsibility of the human mind.* This revelation of God to men has not been confined to a single nation. There is no partiality in God. He is the Father of all the tribes of men. And He has, more or less, *revealed* Himself unto them. 'For the invisible things of Him have been, from the creation of the world, clearly seen, being understood through [the medium of] the things that are made, even His eternal power and Godhead.' We should not duly honor our Heavenly Father by believing that He restricted the revelation of Himself to the Jews. It is manifest that they stood *foremost* on the ground of religious illumination. Yet it would be a great mistake to believe that all which the Jews professed of religion was true, and that all which the Gentiles professed was false. With the Jews there were many errors; and with the Gentiles were many truths. The Jewish writings, like all other literary compositions, are a web of mingled threads; some of which are of one color, and some of them of another. In the historical department all things cannot be *facts;* and in the department of morals and religion all things are not true in point of *doctrine.* Every reader of the Jewish Scriptures has need of the eye of discrimination. It is requisite he should discern and judge between mistakes and truths; between good and evil. He must be endued with discretion and knowledge, or his feet will stumble on the mountains and he will fall into the ditches; fall—so to speak—'seven times in a day.'

It has been often said that it is useful to keep up the impression of the infallibility of every page in the Bible, even if that impression be incorrect, because it gives *influence and strength* to the Holy Scriptures. It should be remembered, however, that by applying this principle indiscriminately, we strengthen the imperfect and exceptionable parts equally with the perfect and the truthful. We thus lose more than we gain. If we discriminate in all other cases why should we not discriminate in this? There have, undeniably, been wrong and wicked customs prevalent in all Christian nations which have been *encouraged and justified* by appeals to the Jewish Scriptures. We may specify the customs of war, of slavery, of capital punishment and the use of strong drink. Nor can these customs ever be eradicated from the pale of Christian civilization but at the expense of marring the infallibility of the Old Testament. I will here mention some facts of recent date. I go to meeting, and the theme of the discourse which I hear from a Christian pulpit, is *the utility of capital punishment.* It is justified on the ground that the Noachic and the Mosaic laws demand it. The shedder of human blood must be put to death. The man-stealer must be put to death. And so must be put to death the Sabbath-breaker, the disobedient son, the adulterous wife, and the man who proposes a change in the form of religious worship The Bible says they shall die. God says they shall all die. They ought to die. It is for the public good that they should die. 'And all Israel shall hear and fear and do no more so wickedly.'

Again, I go to meeting, and the drift of the sermon is the justification of the massacre and *spoliation* inflicted by the Israelites upon the *population* of Canaan. The cruel, bloody deed was perfectly just and right. And why? Because the Canaanites were *squatters;* having settled down upon lands which did not belong to them, but to the posterity of Abraham. They ought, therefore, to have quitted their lands as soon as the children of Israel, the rightful proprietors of the soil, were ready to enter on the possession. The Israelites had a divine commission to exterminate the natives and thus possess themselves 'of vineyards which they did not plant, houses which they had not builded, and of wells of water which they had not digged.' And whoever moves his tongue against this doctrine commits heaven-daring wickedness before God.

Such was the substance and pith of the sermon. And the doctrine may have been *Judaism* and Mosaicism, but it was not truth nor righteousness nor *Christianity.* Such doctrine disgraces the Christian pulpit and ministry. And it *has long* disgraced them. Hence the deadly cruelties which European Christians have inflicted on the much abused Hindoos in the East, the Indians in the West, and the Negroes in the South. The tears and the wrongs, the sufferings and the blood of these injured people are incomputable and numberless. Yet the whole iniquity is excused and justified—plausibly if not fairly—by the Jewish Scriptures.

Notwithstanding all this, however, we do regard these Scriptures as being a book of incomparable excellence. But it is *the truth, the mercy, the holiness, the sound morality, the elevated devotion* contained in them, which constitute their moral beauty and worth. The religious books of the Gentiles do not contain such disinterested morality, such noble theosophy, such earnest faith, such beautiful sentiments of confidence and praise, such holy and profound views of the character and providence of God. These are the precious seeds out of which Christianity has been derived. And all which we, as Christians, want of the Old Testament, is *enough of truth* to account historically and justly for *the origin and existence of Christianity.* All of truth that we want in the Mosaic institutions is, *enough of it to account for the Jewish character and religion.* Judaism among the ancient nations was a light shining in a dark place. And it was *the moral truth* in it which constituted this light. But the whole of Judaism was not *light.* There was darkness and gross darkness, blinding the eyes of that extraordinary people, the Jews.

It has been often asserted that if the whole of the Bible be not the infallible word of God, then the book can be of no use to us for it is impossible for us to discriminate between *the true* and the *not* true. But why should it be more difficult to discriminate *here* than *elsewhere.* If we can distinguish between the excellences and the mistakes of other books, why may we not do the same thing in regard to the Bible? Do you reply, that we are permitted *to use our reason* in making up our judgment of other documents and discourses? My rejoinder is, that we must make use of our reason on *every subject* upon which we either act or judge. We are endowed with reason for this very purpose. It is the faculty by which we can distinguish between the true and the false. We cannot know that any thing is true, or that any thing is not true, until our reason, our understanding, has acted upon it. We are false to our rational and moral nature if we believe any fact to be *true* against the testimony of our reason; or if we believe any moral action to be *right* against the testimony of our conscience. These—conscience and reason,—are the subjective standards by which our views and our aims, our judgments and our actions, are to be regulated. Our Savior said, 'Why do ye not *even of yourselves* judge what is right?' And one of the apostolic injunctions was the following, 'Neglect not the gift that is in thee.' Our reason is a gift; our conscience is also, a gift. And our duty and our welfare require that they be not neglected.

But you allege that we must not set up our own reason in opposition to the plain and positive declarations to the word of God. Certainly not. But my reason must first tell me that God *has* said it. I know that in what are denominated the Mosaic Scriptures, it is recorded as an historic fact that God commanded the children of Israel to destroy utterly the inhabitants of the land of Canaan. But both my reason and my conscience revolt from such a thing as most wicked. And I as firmly believe that God is kind, just and merciful, as I believe in his existence. Therefore, I do *not* believe that God ever gave such a command. My reason and conscience testify against the fact that such a commission was ever given. I can believe that the Israelites did make war upon the Canaanites and drive them from their habitations and grounds. That they slaughtered, perhaps, one half of them and enslaved the remainder. And I can believe that for the purpose of justifying their conduct, the Jews got up the story about the divine commission, given to Moses; and about '*the deed*'—as it has been called—of 'whole Palestine,' given to Abraham. But my reason does not testify that those things must have been veritable facts. The Jews, in after ages, believed them indubitably. But in my view, it is just as certain that their belief in them was erroneous, as it is that the things believed in, were wrong and wicked. 'Far be it from God that he should do unrighteousness or commit sin.' 'A God of truth without iniquity, just and right is he.' 'In his hand is the soul of every living thing.' 'Thou hatest nothing which thou hast made.' 'The wisdom that is from above (and God-like) is first pure, then peaceable, gentle, full of mercy and good fruits without *partiality.*' It makes no arbitrary distinction, either in administering correction or in bestowing benefits. It would be as sinful in God to do, or to command another to do, an act of cruelty as the same thing would be in a man. Why not? Does God's infinity invest him with power to do wrong? The thing is impossible.

S. F.

For the Register.

LETTERS ON RELIGION IN AMERICA, NO. IV.

WRITTEN TO A POLE.—To speak of the state of religion in America it is necessary to speak of each sect separately. I have spoken of the Baptists first, because they seem to me to lie in the most direct relation to the political position of religion in this country. It is to their eternal honour that they were the first people on earth, who as a denomination, said, 'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.'

Before I leave them, I have a little more to say. At the time of their development in America, they were also developed in other countries. The Socinians in Poland were Baptists. There were many in Germany, when their accidental association in the *peasant's war*, gave them a bad name on the continent. *We* can sympathise with that association, which sprung naturally from their inherent sympathy with political liberty. Also the *Independants* among the Puritans of England generally held their views of Church Constitution, with the exception of their adult baptism, and their habit of restricting their celebration of the supper to the adult baptised.

But their *adult baptism* was the keystone of their arch. They regarded it not as sacramental, but as symbolical. It precluded the necessity of all other symbols and especially of written creeds,—those subjects of everlasting contention. Baptism by immersion represented to their minds the voluntary death of Jesus Christ for the sake of men, and his being raised by God to an Eternal life; facts which themselves symbolise the beginning of the Spiritual life. Whoever was baptised, expressed by this act that these facts had developed their meaning to him; and this they conceive to be the *rationale* of Christ's giving the command to his disciples 'Go and baptise *all who believe.*' And here it seems to me the Baptists are strong. There is a work called 'The History of Baptism' by Robert Robinson of England, (a man who at the latter part of his life became a Unitarian, but who always remained a Baptist.) This work, which is very learned, and the most curious collection of ecclesiastical memoirs in existence, very strikingly shows how all the corruptions of the Church, ecclesiastical and doctrinal, have transpired, in traceable connection with the interference of men in the simple plan, suggested by Jesus Christ, whose whole instruction in outward matters was restricted to the commands, 'Go preach the Gospel to all nations, baptising *those who believe*, into the name of the Father, Son, and Holy Ghost'—and at the supper 'Do this in remembrance of me, for this is my body which is broken for you, and my blood shed for the remission of sins.'

But the advantage of their baptism is not only that contained in the symbol of immersion, which is a perpetual republication of *the facts* in which the Christian system turns,—it is voluntary and personal, and brings into the Church only responsible members, who agree to receive the discipline which the particular Church administers. No persons find themselves in a Church unawares and under responsibilities to their fellow men which they did not assume, as is the case when children are baptised. The freedom of a human being to *become* a Christian is not foreclosed, and the doubts and enquiries that precede the reception of truth are not artificially made into sins. But as I am writing on historical sketch, and not a treatise on *baptism*, I will not attempt to enter into all the bearings of adult baptism by immersion. I consider it the only method of forming a visible Church, which has no drawbacks; the only elastic organization; and consequently the method which will ultimately prevail.

With respect to the restriction of the Lord's supper to the adult baptised, they have suffered much unjust contumely, being accused of restricting their Christian affections to those with whom they eat the Lord's supper! But this they deny, and strenuously maintain that there is nothing in Scripture or Reason to justify the view that the eating of the Lord's supper is symbolical of the general principle of Christian love. They declare, and very justly, that nothing can symbolize the Christian love but all acts of humanity and holiness; and that the supper symbolizes merely the doctrine or fact of the Christian's life being perpetually stimulated by a consideration of the death and resurrection of Jesus Christ.

Whether this view of the supper is correct or not, it is theirs, and therefore it is trifling and a real violation of Christian love, to charge them with closing their hearts as they do their visible Churches. They declare, not only in words, but in *deed*, that they have Christian communion with many, with whom they do not eat the Lord's supper, because there is a sort of eucharistic view prevalent on that subject, which they think they ought not to sanction.

But although I condemn the loose unintelligent manner with which the closed communion is condemned, *I* do not agree with these Baptists who hold to the closed communion. It seems to me that the baptism of immersion is the means of forming the visible Churches, and sufficient to guarantee their independency and strength. The eating of the Lord's supper symbolizes the principle that makes the *invisible Church*, which includes *all* those who have partaken of the Christian life, whatever errors they may have as to organisation or other particular points. And the closed communion is not universal with Baptists. The General Baptists of England, perhaps the noblest sect there, have open communion, also the '*Christian*' Baptists of the United States.

The persevering and wilful misunderstanding that other sects have kept up, with respect to the closed-communion-Baptists, has been a disadvantage to both parties. On the one hand it has curtailed the influence of the Baptists for good on other sects, and on the other it has confined them too much to being reacted upon by themselves alone, and this portion of the Baptists have therefore made still less advance—within—in reconciling religion with philosophy than in spreading their enlightened ecclesiastical views. In the early times of the Baptists, the sect numbered a fair proportion of learned and liberal men. The most important friend of Harvard College, *Hollis*, and perhaps the most important President—Dunster, were Baptists. President Quincy's History of Harvard College shows how much these men were in advance of their age. I have already told you that Milton and Sir Harry Vane sympathised in all points with Roger Williams. Backus gives the most beautiful examples of the martyrdom of unlearned Baptists, who in the early days of the colony were whipped and imprisoned in Boston and the vicinity. This kind of persecution has long since ceased, but the closed communion of the Lord's Supper has been made a reproach to the only sect which never persecuted, and which, even when it came to surpass in numbers all others, never grasped at any power in civil society, but always, *as a denomination*, expressly repudiated it.

On account of this virtue, the Baptist organization of Churches has not recommended itself to the ambitious, and has spread mainly in those obscurer portions of society, where if there is less learning, there is also more simplicity of reliance on the letter of the Scriptures, (a tendency which has its advantages as well as disadvantages). There are probably not more ignorant individuals in Baptist Churches than in the Churches of other sects, but their strictly democratic constitutions give their more educated members, including their ministers, less relative influence. A Baptist Society will not therefore act more wisely than the majority of its members are worth, in an intellectual point of view. There is an advantage in this. There is no false progress, and petrifaction is impossible. As long as they live, these little bodies are lively, often stormy. And when the spirit of religion departs from the individuals who compose them, they die, and the place that knew them knows them no more. As they do not baptize their children, their children do not enter into their places by a fixed law as in other sects, and fill them in a lukewarm manner. If you reflect upon this organization, you will see that, in the long run, it is favorable to a general progress. In other sects the ministers may get ahead of their people, so as to destroy the unity of the body within itself, as we often see in Catholic countries, and in the English Church, where we cannot judge of the general state of the Church members by the cultivation of the ministers, and where therefore a *mental* aristocracy is created within the bosom of a body which should be harmonious. It is then not strange that soon after the development of the Baptists, their Churches fell much below the level of such minds as Roger Williams, Hollis, Dunster, and others, who were men before their age, and yet they did not fall so low as to *persecute* like the Congregational Churches. And from that time they have made a slow but steady progress, and now the Baptists go to theological schools.—But these theological schools if not those of other sects, (one Baptist at least has educated himself at the Cambridge theological school,) are founded by individual Baptists, and not by Baptist Churches. They are true to their principle of not acting and holding property *as a denomination.* Churches as such do nothing but *baptize;* for Christ's commission did not extend farther. Even with respect to foreign missions, the plan most popular with them is, for individual Churches to furnish an individual missionary and support him. They are as jealous of Boards, Associations, &c., as the radical politicians are of corporate bodies.

And I trust they always will be, and will not be warped from this independency and Christ-like freedom, even by any philanthropic movement, as they may deem it. I would have every Baptist an anti-slavery man, a temperance man, &c., but no Baptist Church, as a Church, should act in any cause but that of calling people from the world to the general principles of Christianity. This is the specific office of the visible Churches. *Suum cuique.*

A legitimate and most interesting result of the Baptist movement, is that portion of the body who call themselves '*Christians*', and though they do baptize by immersion, do not like to call themselves *Baptists*, because the name sounds sectarian. They acknowledge the invisible Catholic Church, by their open communion table; asking all to join them in the celebration of the Lord's Supper, who love the Lord Jesus Christ, though they may not agree with themselves in respect to organizing visible Churches by adult baptism of immersion. Within their own body they have great freedom. Understanding baptism as other Baptists do, to be a representation of Christ's death and resurrection, and considering those who are immersed as thereby acknowleding these facts to be the symbol of the rational birth of the soul into Christ's kingdom, they allow their members liberty to speculate as Unitarians or Trinitarians; and upon the question of necessity and free-will.

The first Society of these *Christians* was gathered in Boston about the year 1800—(or in the first year of the 19th century). One of their number lately printed the humble story of its existence. It has sometimes had a pastor; sometimes been without. Particular fanaticisms have been developed within it, under its great law of individual liberty; but its elastic constitution has thrown them out,—or rather, they have separated themselves, like the frost-touched leaves of our American trees, which after exhibiting a short factitious glow, the evidence of disease, have dried up, and been swept away by the winds of heaven. Four of the original eight members who were baptized, still live, and there are in the United States no less than 1500 of these Churches. Within their humble precincts every member feels it his or her duty, to speak and tell the brethren the history and passing experiences of their Christian life. This they do in social Church meetings, and although when they can afford it, they always support a regular pastor, these meetings are the most important evidences of their life. You have attended some of them, my friend, and I shall not soon forget your wonder and joy at seeing the humblest members of our body politic, so simply and naturally asserting their dignity as equal children of God, and showing themselves so abundantly able to take care of their own spiritual concerns, without the assistance of political rulers, or the 'wisdom of this world.' It seems to me that truly religious philosophers and historians, if they will examine this portion of the Baptists, will see with amazement, that the problems of past time are solved, and the simplicity of Christ discovered, as of old, by the 'foolishness of this world.' They have still a long way to go in improvement, for they as well as the other Baptists have not developed the highest results of their principles, nor do they even comprehend their *scope.* After I have finished my survey of the ecclesiastical condition of our sects, I will return upon this anti-sectarian sect again, and tell you what a future—as I think—lies in its bosom—a yet unsprouted seed of truth.

In my next letter, I will speak of the Congregationalists, who, as I think, are next to the Baptists, the nearest right in their ecclesiastical organization. Yours truly,

E. P. P.

For the Register.

DEPORTMENT IN PUBLIC WORSHIP.

MR. EDITOR:—I have recently been puzzled by a matter which I think must have attracted the notice of many, and of which I wish some explanation, and as I know that you are interested in the subject of public worship, and that your paper is a medium for such communications, I ventured to address you.

You must know first of all that, we have a new order of things in our Church, the old pews are gone; we have smaller and lower ones, and more especially we have a new pulpit, so that we can see all that the minister does.

Now when I was a boy, (though we didn't go to Sunday School in those days,) I was taught to believe that the minister joined in the service, and that all the congregation ought to; that when the minister prayed, the audience were to listen and pray with him; when the choir sung the people attended and sung in their hearts—this was the old doctrine.—But now-a-days I know some of our congregation who can't sing and don't pray; they do as might be expected; they whisper or look about at their neighbours or sleep during much of the service. I say it might be expected, for I am inclined to lay the blame upon the minister; since they look up to him for an example of attention and devotion and see him when the hymn has been named and the choir have begun to sing, take out his paper, read over, and write upon his sermon; he adds here, rubs out there, and polishes it all over, and he evidently is not engaged in worship; he loves music, but he cannot even *listen to* it in the meeting house. The idea conveyed to all is, our minister attends to his own affairs while the choir is singing, and the congregation may imitate *them* or *him*, as fancy dictates.—This troubles me—I can't think why it should be so. When the Sunday School scholars are taught the duty of strict attention, and the answer comes back to me from a bright little girl, '*why, Mr. ——don't attend himself;*' I can make no answer, but that she must imitate the minister when he does right, and not when he does what *she* knows is wrong; when those under my care are inattentive, it is in vain to tell them that when the minister prays, they should pray with him; and when the choir sing they should attend and feel the words, for they all see that he does not sing, nor even pretend to. It is some time since I first noticed this habit, and I have remarked that our minister is not the only one who thus conducts or rather neglects the services: for I have seen almost every individual who has preached for us—perhaps they amount to twenty, and some write a D. D. after their names—do the same.

At first I thought our minister was behind hand in his sermon, or had been particularly hurried during the week, and, as procrastination is the common though inexcusable failing of ministers, this was probable; but when I found it habitual with him and many others, I was puzzled. This subject seems to me one of importance, since such small matters are evidences of a spirit of carelessness which exists much too often, and which strikes at the root of all public worship.

Yours, W. E. S.

'EVANGELICAL CHRISTIANS.'

The American Board of Commissioners for Foreign Missions, after a series of very interesting meetings, has just closed its Thirty-Sixth Anniversary. We hope and anticipate much good from these meetings. We wish, however, to say one word in relation to the proclamation published some days since in the daily papers of this city, announcing that the Anniversary was to be held there, and containing the Programme of services. This proclamation bears the signature of Samuel H. Cox. It is written in the grandiloquent style so characteristic of that gentleman,—and so far as it could tickle the fancy of the Doctor, to have his readers recognize in him the author of the document in question, *that* object would have been as readily accomplished by the omission, as by the publication of his signature. His seal was upon it—its whole tone and spirit marked the man. We verily believe, that no other clergyman in the city of Brooklyn would have affixed his signature to a similar document; and we are yet to be convinced, that Cyrus P. Smith, whose name is incidentally mentioned in it, approved either its spirit or its language.*

The Doctor tells us that it was expected, that some 500 or 1000 'corporate and honorary members' from other places would be present at this Anniversary, and he makes an affecting appeal to the 'the generous character of the *Christian* citizens of B. for hospitality in entertaining strangers'—that there may be no mistake as to whom he means by 'Christian Citizens,' he over and over again says that he includes therein all '*Evangelical* Christians.' (By the way what sort of a Christian is an *un-evangelical Christian?*) But who, pray, appointed Doctor Cox *Pope* of the Evangelical Church of America, and placed the consciences of all 'evangelical Christians' at his disposal? Where are his credentials? Let him produce them, if he can. Though sufficient unto the day is the evil thereof, nevertheless, if he can produce such, we may then be the more ready to recognize as a *right*, what we now deem a piece of consummate arrogance on his part, to decide who are and who are not the 'Christian Citizens' of Brooklyn.

The Doctor says '*Evangelical Denominations* who may be disposed to extend their hospitalities to members on the occasion, on signifying the results as above, will be gratefully recognized as one with us in hospitality to the cause and the servants of our common Savior and Lord.' He has 'no fears,' he says, of taxing too largely the hospitalities of the *Christian* citizens of Brooklyn and yet, he, a few days after, issues a second Proclamations stating his fears upon this very point. Now we say, that language like the above, is grossly insulting to a very large number of the very best citizens of Brooklyn, some of whom have been honored with the highest and most responsible offices in the power of this community to confer. Many of them are amongst our wealthiest citizens, and ready upon all proper public occasions to tender their hospitalities, not to their own friends alone, but if desired to any of their so called '*Evangelical*' brethren '*in good standing in their own churches.*' Some of them have friends and relatives among the 'Evangelical' clergy, and we have been informed by two of the most respectable citizens of Brooklyn (*Christians* citizens we consider them) that they should have been most happy, each of them, to have extended invitations to friends (Evangelical clergymen) whom they expected here on this occasion, had they not doubted, after perusal of the Doctor's Proclamation, whether their friends *would have been permitted* by Doctor Cox to have accepted their invitation.

In the programme of services, Doctor Cox says,

'The communion of the Lord's Supper will be administered in the Second Presbyterian Church on Tuesday afternoon, at 4 o'clock. All evangelical Christians, who *hold the Head* with us, and are in good standing in their own Churches, are invited to partake with the Board at this truly Catholic communion-table of our Lord Jesus Christ, both theirs and ours.'

Now, sir we beg to relate the following incident for the special benefit of Dr. C. Among the individuals present at this Anniversary, was one of the oldest, and most venerable clergymen of New England—one whose head is silvered o'er with the white locks of more than three score and ten years. He bears a name honored and loved wherever known. To say nothing of his zeal in behalf of Christianity, he has for more than 50 years been recognized in the State of Mass. as one of the leading Apostles of Temperance. He is, moreover, 'President of the Mass. Bible Society.' Upon the recent occasion of the Anniversary of the American Board of Commissioners for Foreign Mission, he visited our city for the *first time.* He is an honorary member of this Board, made such by a very worthy member of the *Evangelical* party, whom he accompanied to the city.—In the proclamation before alluded to. Dr. Cox speaks of the *liberality* of the 'Christian' citizens of Brooklyn. Well, our friend, arrives here, and chances soon to read the daily papers. His eyes alight upon the proclamation of Dr. C. What think you were his 'first impressions' of the *liberality* of the 'Christian citizens' of Brooklyn? Those only of deep grief and mortification, as the writer of this too well knows. He was in a strange city, and felt at once that he was a proscribed man. To an intimate friend he freely unbosomed himself, and told him that by this proclamation he felt himself cut off from the privilege of joining his brethren at the Communion of the Lord's Table.

We are thankful however that by the earnest solicitations of many friends, he was induced to partake with his brethren, of this holy right.

Now, sir, had we been a member of this Miss. Board, we should have taken this Proclamation in our hands, and immediately after the organization of the Board, we should have risen in our seat, and demanded of the rest, by whose authority this proclamation was sent forth to the world. We should have told them, that the conditions and privileges of membership, were prescribed by its Constitution and By-Laws and so long as those stood, not Doctor Cox nor ten thousand such, could alter or abridge the privileges of any one—the humblest of its members.

In conclusion we say, if Doctor Cox has in his sole keeping, not only the souls but *bodies* also, of all Evangelical Christians who may from time to time visit the city of Brooklyn, then must they take their chance for just so much hospitality, and not one whit more, as he by his Sovereign will or wish can command—but we protest in the name of a large number of as good Christians, as this or any other city can boast, against (to use the Doctor's own words) any 'impeachment' by any standard, which he may choose to fix 'of the generous character of' *all* 'the Christian citizens of Brooklyn, for hospitality in entertaining strangers.' J. H.

*We rejoice to hear from various quarters, that the laymen as a body, disapproved of the tone and language of the proclamation.

THE 'MEUM AND TUUM' OF HYMN BOOKS.

We almost need an apology for occupying so much room with the long talk between two of our theological Sachems, about a rood or two of *stubby* space to which they each lay claim, in the region of *Hymn-land.* The one thinks the other has been ploughing up some old stumps out of a farm that did not belong to him. The other thinks the one has been doing precisely the same thing. Brother goes to law with brother, though not before the unbelievers, and Watts and David are accused of *isms.*

In the name of the Unity of the Spirit, we say let the blame of dragging into new controversy the terms Old School and New School out of the forgetfulness into which they were fast passing, rest where it belongs. It is a fault, and a foolish business to be chasing this controversy into the wilderness of rhymes, heretofore sacred from its intrusion; it is a pity to be the occasion of connecting with the repetition or omission of one or two stanzas of poetry the signal of heterodoxy, as if the exercise of a man's poetical taste in such a matter were to be the *Procrustes* bed whereon to break his theology!

We take this opportunity, as a perfectly proper one, to say a word on the prevalent passion for altering hymns. The world seems to have run wild with the mania for alterations in every way. There are patchers of old State constitutions and patchers of old books. Legislators, steam-engine manufactories, and Tract Societies, are all seized with the same *rabies emendendi.* Every body is exclaiming—

> Of old things, some are over old;
> Of new things, none are good enough;
> We'll show that we can help to frame
> A world of other stuff.

We can no longer find anything old and genuine. They have even attacked the syllabic constitution of our language. They would make us spell *pretence* with an *s* instead of a *c.* They would make us spell *height hight*, thus pushing out the *e*, being doubtless only the entering wedge for splitting the word all to pieces, and leaving in the end, according to our prodigiously wise utilitarianism, *hite* or *hyt.* Sometimes we see ridiculously paraded the word *centre* as *center*, and the word *theatre* as *theater!* We shall probably have, before long, a National Academy of Design in spelling, a sort of Fourier Association for reducing all syllables, big or little, into one common stock. The word Bible is to be spelled with a little *b*, and all personifications with capital letters, together with vowels apprehended on the charge of vagrancy, that cannot give any account of themselves, are to be locked up in the watchhouse of Webster's Great Dictionary.

We shall have a grand world by and by, when it is all a dead level. Every mountain is to come down, and every valley to be raised, and a utilitarian railroad is to run straight across the world; an embargo is to be laid on all winding ways; the trees are to have just so many leaves, and no more; the oaks are not to be suffered to sport any more knots; the rose-bushes are to put forth no more buds than the essence makers declare to be wanted; our prayers are to have only so many words, and if any minister appears in the pulpit without a white neck-cloth, or a surplice so many inches long, he is to be suspended and excommunicated.—All our hymns are to undergo a revision, and to be cleansed of all hard and naughty words, and pruned of all supernumerary stanzas, and a fine is to be laid upon every clergyman who shall give out more than four.

Now in all seriousness, things are really going in this direction to an extreme. We wish that the corps of revisers would consent for awhile to let other men's productions alone, and to leave the English language in the hands of Addison, Goldsmith, Shakspeare, Cowper, and our translators of the Bible. Some poet-pedlars are especially fond of tinkering with old hymns, thinking they can solder up the rents in Watts and Cowper. Walker's Rhyming Dictionary and Webster's great Lexicon might constitute their whole stock in trade. Methinks we can hear them bawling from the wooden seat of their cart, 'Any old hymns to mend—old hymns to mend!' This tinkering ware will not last. We should almost as soon think of adopting wooden nutmegs, at the instigation of the pedlars 'down east,' instead of the old-fashioned genuine spices of *Morganland.* But, alas! the fictitious and the genuine have got so mingled up by generation after generation of menders, that poets like Cowper and Watts, would find it difficult themselves, in some cases, to say which was their own version. The same is the case with some of the best old tunes in music, ground down to suit the barrel organs of new composers. O that men would leave some of the old stones with mosses on them. [Evangelist.

'Boston Common.' Boston: William D. Ticknor and H. B. Williams.

This volume, containing 63 pages, is a charming little work. It is written in a classical purity of style, and is full of beautiful description, presenting exquisitely pleasing veins of thought always refined and elegant, frequently enlivened with gentle satire, leading the mind into beneficial trains of reflection, and leaving impressed upon it grateful and edifying impressions. The people of Boston have always prized, while strangers have admired their COMMON. Those into whose hands this book may fall will regard it with increased satisfaction and delight, and be led to associate with it the most pleasurable and delightful sentiments.

We would suggest to its author to add to it, in future impressions, executed in a style worthy of it, an engraved map of the Common, and if possible, representations of its most prominent objects. We enrich our pages with the following extracts.

The Common is adorned by a pond of fresh water, which modern refinement would fain call Crescent Pond, but we venture to predict that the Frog Pond will never be thus sublimated out of its name. It is good to see a thing keep its old, homely title in the days of its prosperity and glory. Brazen Nose College, in England, deserves respect for keeping its name; and when one sees on the great door of the College a brass human nose with a ring through it for a knocker, it is pleasant to think how an accidental and familiar title, playfully given at first, is now kept with the sacred attachment which maturity feels to a relic of its childhood. As to the name of our 'Derwent Water' on the Common, the boys, who are the male Nereids of the place, will be sure to keep the old and simple appellation.

This pond of water has had, and will continue to have, a powerful influence on the rising generations of this city. With the little child, it is the subject of warning and cautioning from his mother; it is his Atlantic, as a place of danger and adventure. No whaling voyage is more exciting to a young crew than the sport which is made by urging the dogs into it.—There are as many clearances and arrivals of boats, sloops and schooners, from its rock-bound shores, during the year, as from most of our sea ports. The merchant does not see his vessel leave port or enter the harbor with stronger interest than that with which our young friends put their craft to sea on that pond, and run to the opposite shore and await their arrival.—There the germs of mercantile and marine adventure are formed in the bosoms of many traffickers and sailors; there the navy secures some of its future recruits; and the city does well to keep that nursery for the ocean in repair.—When winter comes, the pond is the scene of as great interest and excitement as in the summer. Its frozen surface is cut by innunerable skates, so as to leave no trace of its original smoothness; or if it does not happen to freeze well for skating, or the snow spoils it for a time, a rain or thaw is invoked with full as much desire as the ice merchants deprecate it.

In winter, the hills on the Common afford opportunity for that most fascinating sport of 'coasting' on sleds. It is exciting to watch the crowd of boys in the heyday of this amusement; to see their taste and fancy in the shapes, sizes, colors, and the names of the sleds, the varied positions of the body, which youthful ingenuity invents for the greater pleasure in the slide; the skill with which the swift things are steered over the icy hills which they have fairly glazed; and to see the boys with the returning sleds, laboring up the long hill to renew the dear-bought pleasure.

Indeed, the Common as a whole is interesting for its connection with the associations and recollections of children in after years. It is worth untold riches to have a happy childhood; the memory thus becomes a place of springs which supply freshness to the feelings in the latest period of life. They who make themselves benefactors to children by multiplying the sources of pleasant recollection, show true benevolence of heart, and embalm their names and memories in the sanctuary of many a bosom. It is well to make vivid and deep impressions on the minds of young children. Long before they can read, or reason correctly, we can make impressions upon them, through their various susceptibilities, which will do more than anything else to lay the foundations of that tasteful and imaginative part of their characters which contributes so much to private and social happiness. We believe that there are few places whose children remember the scenes of their home with more varied interest than the children of Boston. Robert Treat Paine could not forbear to sing,

> 'Whate'er in life may be my varied lot,
> Boston, dear Boston, ne'er shall be forgot.'

The Common with its malls for hoops, and ball, and marbles, and wicker carriages, its Frog-Pond for boats and skating, its hills for coasting, its new cut grass, its training days and military parades, and fireworks, the governor taking his chair at 'artillery election,' and all its varied entertainments, contributes as largely as any place can do to the formation of those youthful impressions which make childhood happy, and the remembrances of it pleasant.

* * * * *

One of the most interesting features in the environs of the Common is the State House and Park street Church. They stand together like the lawgiver and the priest of ancient Israel;—they are our MOSES and AARON, watching over the puritan metropolis. Every one with true puritan blood in his veins will be glad to know that the steeple has the ascendency over the dome by about ten feet; a just emblem of the silent ascendency of moral and religious influence amongst us over law and force.

It is good to forget religious preferences and associations in judging of things which concern the credit of the city. It is interesting to us as citizens to think that probably no religious structure in this or any land will have been more intimately connected with the spread of Christianity, civilization, and letters through the world, than Park street meeting-house. If we think of the anniversaries of religious and benevolent associations, and meetings for missionary purposes, which have been held there for many years, we shall find it difficult to call to mind another place in which benevolent feelings and actions have derived more encouragement and impulse. It is generally known that the denomination with which this meeting house is connected hold a missionary meeting there on the first Monday evening of each month, when information received from missionary stations is read. Languages reduced to writing, enlightened legislation successfully attempted by hitherto barbarous tribes, the completed translation of the scriptures into various languages of the earth, are subjects of communication which have an interest for every philanthropist and scholar. It may be supposed that no sounds mingle with the breezes of the Common and float among its trees which are more pleasant to those who resort to that meeting than the notes of that musical bell inviting them to prayer and effort for the amelioration of the unevangelized world.

There is another steeple in sight of the Common which deserves notice for an incident in its history. The spire of Hollis-street meeting-house was struck by lightning April 8, 1837, and partly consumed. Before it was repaired, it was struck the second time, May 5th, of the same year. The first time that it took fire it presented a sublime and affecting spectacle. A thin cloud of smoke, like that made by the sand which an aeronaut throws from his balloon in the air, was seen issuing from beneath the ball under the vane. The smoke continued to pour from the same spot so long that no doubt remained respecting the progress of the hidden fire. There stood the noble object, a temple of the Most High, burning from its summit downward, with a fire kindled by no human hand.—From the dwellings and from every part of the city within sight of the steeple, the eyes of the citizens were silently and anxiously watching

for the result. The steeple was like some noble victim of a calamity which is too sublime for pity, while the sufferer, with unflinching courage blended with a meek submission to his fate, excites the respect and love more than the commiseration of men. The bright vane, brighter by the contrast of the dark thunder cloud, stood southwest, and performed its duty up to the very moment of its fall. It was a beautiful emblem of constancy under adverse fortune, of steadfast adherence to duty without regard to threatening ill; and perhaps the more beautiful from the constitutionally changeful nature of the object; for it was only a 'weathercock,' and some will say that the wind was the whole cause of its steadfastness. Let us not scrutinize secret motives too much, but give credit for good conduct whenever we find it. We are all, more or less, weathercocks, creatures of circumstances; and winds give us our direction; but it is not every one of us that can be firm and patient with the wind in his face, and fire under his feet, like that vane.

* * * *

The brick side-walk around the Common is at present a more fashionable promenade than the beautiful mall with its arched avenue of trees. In the propensity of cultivated and fashionable life in our republican country to separate itself from the common and plebian world, it is interesting to notice a different method of effecting its object from that in which an established nobility separates itself from the people. Nobility has its parks and terraced walks from which the public and cattle are excluded; but in this country the common people are peers of the realm, and the genteel, in order to maintain a separateness in their unavoidable union with them in certain enjoyments, give an artificial vogue to a place or thing which is obviously inferior to a thing of the same kind which the common people enjoy. This is probably the reason for the fact, which it is true we have no court calendar to confirm, but which is sufficiently obvious, that it is considered more genteel to promenade on the brick side-walk, outside of the Common, than in the mall. An instance of the same thing was a practice among the young men of the ton, sometime since, of wearing coarse and awkward straw hats, rough Petersham 'Tom and Jerry' coats, and poor looking sticks. They were sure not to be imitated in these things by the poorer and aspiring class; for we are confident that a costume which we have seen upon the sons of some of our richest men would not be worn by other young men even in a fishing party, if they were obliged to walk through the streets in it. We believe that this practice owed a little of its vogue to Mr. Bulwer and his 'Pelham,' but it had a deeper root than the mere admiration of the hero of a popular novel. We cannot say that we disliked the fashion. It had a comfortable air of independence; it was more becoming to youthful beauty than finical niceties of dress; and if the sons of the rich must distinguish themselves from others by their personal appearance, it is better that they should defend themselves from imitation by this means, than by luxurious and extravagant apparel. The long hair which is affected by some of the young men, seems intended to distinguish themselves from their own sex, rather than from those of a different rank in life; and, in some instances, success approximates perfection. But we do them injustice if we suppose that this effeminacy necessarily extends to their characters. In times of popular excitement they can show themselves men.'

* * * *

One of the next improvements in the Common we suspect will be a suitable supply of proper seats in the mall. As a defence against our American propensity to whittle, the city government caused some of the wooden seats to be sheathed with sheet iron. Vain defence against the knife of an American whittler! One of the seats, at least, has been partly bared, and the exquisite pleasure of cutting a bench has been heightened there on the principle that stolen waters are sweet. The city government thought that they would 'try what virtue there is in stones' Blocks of granite have been deposited there for seats. The knife no doubt burns in many a lounger's pocket. The stone seats are smooth only on the upper side, and their rough look is not strictly in Boston taste, though it is excusable, considering the penitentiary object which led to their substitution for wooden seats. If a small hammer could be chained to each stone, perhaps some who occupy the seat would be glad to pick a little, instead of whittling, and thus the expense of facing the stones could be saved.

* * * * *

Since the day when Elder Oliver's horse had the exclusive right of pasturage on the Common voted to him by the town, there has been various legislation on the subject of admitting the cows to feed there. The gradual and now entire disappearance of the cow from our streets is a sure sign of the triumph of artificial life over primitive manners. The rich grass on the Common sometimes makes us wish that the cows could, by some Egyptian-like observance, not to say superstition, be allowed a holyday there once a year. It would be a feast to see them eat. The discovery of the vaccine virus ought to be celebrated, and the cow rewarded as a benefactress, by giving her an annual admission to the Common. But in vain do we expect to urge such an observance in Boston. 'Republics are ungrateful,' and 'corporations have no souls.' The cows will probably never crop that rich grass any more! The gallantry of the city alone, we suspect, will forbid it. The fear of the cow which prevails among the fair in cities and large towns, is one of the elegances of cultivated life, and a well-sustained betrayal of it is extremely interesting, and a great accomplishment.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 27, 1845.

RELIGIOUS SECTS IN THE POLITICAL MARKET.

We have endeavored to keep our readers reminded of the threatened connection of Harvard College with the politics of the State. But we have not, as yet, entered elaborately into the discussion of the subject, because we have not been able to persuade ourselves that either political party would be mad enough to propose a sectarian alliance, or that any religious sect would be profligate enough to sell its votes to the highest bidder. We do not yet believe that any bargain will be consummated, although some politicians of the baser sort, and some sectarian zealots of the blinder sort, have been and are very busy, in stimulating the parties or sects to which they belong to enter into the intrigue.

Although we are selected to be the victims and the spoil of such a politico-religious conspiracy, as is proposed, we wish it be known that we have no apprehension of its success. We fear not its power; and so sure as it dares to engage in the actual execution of its plot, we are absolutely confident that those who take part in it will rue the day, and that the final effect of its operations will be to increase and render predominant forever our influence in this State and in New England.

It will degrade and enfeeble any religious sect to have part, as such, in political intrigues and combinations. Our brethren of the Baptist sect may congratulate themselves, if they please, in finding the political parties bidding for their votes. The Orthodox, if they think it best, may intrigue and manœuvre with the politicians of the county Conventions, and barter with local factions, to get Calvinistic Senators nominated. Our conscience is clear, for we have warned them against these evil ways; but if they persist, we shall rejoice in the benefits which will ensue to us from their course. We should prefer to grow with the gradual progress of intelligence and Christian civilization, but if our opponents involve themselves in degrading alliances, and thereby give to us a premature prevalence and triumph, the fault will be theirs, and we shall gratefully receive the benefits that will flow from their folly.

We already begin to see some of the curious, and absurd results of bringing religion into politics. As it was understood that *several thousand Orthodox votes* in the Baptist, Methodist and Congregational Churches, might be caught by holding out the bait of Harvard College, the democratic party, in their recent State Convention, yielded to the temptation, and passed resolutions having the appearance of hostility to the Unitarians. If that party really intend to bring this question into the canvass of the ensuing election, and to give its influence to a transference of the College into the hands of Calvinists, the UNITARIANS AND UNIVERSALISTS BELONGING TO IT will probably have something to say on the subject. What they will say is well expressed in the following article from the pen of Walter A. Bryant, Esq., editor and proprietor of the Barre Gazette. It is highly honorable to his spirit as a Unitarian, and to his judgment as a politician. He is a lawyer of ability, and a leading member of the democratic party, being one of the central State Committee. It will be well for the democratic party if they follow his advice.

HARVARD COLLEGE.

'There is a disposition among some democrats to bring into the coming campaign a new element of power against which we wish most earnestly to protest. It is proposed to make a party matter of efforts to change the control of Harvard University, by taking it from the hands of one sect and giving it to another. The newspaper organs of the Baptists, Orthodox and Methodists are busy with endeavors to arouse their respective sects to a combined movement for the overthrow of the Unitarian managers of that university. Now we are ready to declare, for one, that we will have no part whatever in such a warfare and we will, early and late, protest against mixing it up with democratic doctrines.

We are no sectarians, if we understand the term. We never volunteered to fight the battles of the Unitarians, (whose belief we entertain) nor do we believe we ever shall. We harbor no great share of pride or joy that the influences of the Unitarians prevail at Cambridge.—Neither do we fret or care that the Baptists control Brown University, nor that the Orthodox have the management at Yale, Bowdoin, Williams, Dartmouth or Amherst. The sects of which we speak have rightful enough control at those several places, and we feel that it would be as right to make war upon the managers of Amherst as upon those of Cambridge. The disputes between sects, democracy leaves to those who love to engage in them, careful only that each shall be protected in the rightful enjoyment or promulgation of its opinions. It is the pride and boast of our institutions that they regard all religious creeds alike, demanding assent to none, but tolerating all.

But it is said that Harvard College is the 'child of the state,' and that it is therefore a proper subject of state politics. Harvard and Amherst were both chartered by the state and therefore stand alike. The state once gave money to Harvard; but private individuals have given more. Would it not be as proper for the heirs of the latter to interfere as the former?—But if the state has done much for Harvard, does it not now have control enough to pay for it? Let us see.

The Board of Overseers of Harvard University consists of fifteen laymen and fifteen clergymen, who are permanent overseers, if we recollect aright. To these are annually added, ex officio, the Governor and Lieut. Governor, the Council, the Senate and the Speaker of the House. These make fifty-two, and of course nearly two-thirds of the Board of Overseers which controls the affairs of the University.—Now is not the state repaid, so far as power repays endowment? Those private individuals who have endowed professorships at Cambridge do not retain a particle of authority—not even a right to nominate the professors whom their munificence pays.

What then is to be done? Why the President and Professors of the College are Unitarians and it is proposed to turn them out and substitute Baptists or Orthodox. This is the naked proposition. The idea of mixing up in the government of a college, men of several sects, is absurd. Only discord and division could grow out of it, and from an institution of learning, Harvard would only become a bedlam of furious zealots. Every one knows that a more inharmonious thing could not be, than active sectarians mixed up together in the control of a seminary of learning. The professors would attend more to professions than practice, would preach more than teach, and drown each other's prayers in loud wrangling over matters of faith. In the struggle for ascendancy, the old and honored institution would crumble in pieces and disgrace the land.

Whether Baptists, or Orthodox, or Unitarians or Catholics shall control any or all the colleges in our state is a question which will never mix with our politics. We have an utter abhorrence of religious warfare. Politics engender bitterness enough, heaven knows; but to powder let us not add fire. To mingle religious disputes with political is more barbarous than bringing savages to lend their relish for human butchery to the ordinary cruelties of civilized war. A sectarian zealot is as repugnant to our feelings as any other kind of a barbarian, and Heaven grant that such may never be enlisted to advance the cause of democracy with unholy weapons.

We have no feeling for Harvard College.—We have always regretted its tendency to foster anti-republican principles, to instil into the mind of the young man upon whom it confers degrees, notions at utter variance with true democracy. We advocate such a reform in its management as shall tend to remedy this and as shall reduce its expenses so that the child of the poor man may have access to its advantages. But all this may be done without bringing upon our state the bitter curse of a religious warfare. We can do this without asking any sect to give us aid, *as a sect*, or pandering to the unhallowed passions of any zealot of whatever name.

We have heard democrats say that the votes of thousands of Methodists, thousands of Baptists, and thousands of Orthodox might be attracted to the democratic party, if the party could only go for turning out of power the Unitarians of Cambridge. It is possible that a thorough crusade by the democracy against one sect might attract to its standard the zealots of every other; but such a crusade is vitally at war with democracy itself which tolerates and protects all sects. And, so far as policy is concerned, what is gained by a temporary accession of votes? The men who should vote with us on this question *would not be democrats*.—So far from it, they would only bring division and weakness into our party. Coming into our ranks for only a selfish purpose they would make every other object of the party bend to their own sinister design, and when that should be accomplished they would revert to their first love for wallowing in the mire. The democratic party would have sacrificed every thing for which its organization has been perfected, to secure, by the power of that very organization, an end which it holds in abhorrence.

Above all things let us guard, as against treason, against the slightest attempt to mix sectarianism with politics—against all attempts to lend the aid of democracy to the designs of this or that body of christians. If the stout wall which now protects us from the horrors of religious persecution, shall, under any pretext be broken down, our country is a prey to anarchy and ruin. As we value our political institutions we would guard them and all parties that work under them, against the intemperate and ungodly zeal of religious fanatics. So only shall our government continue to maintain its power and regard all sects as it hitherto has done—espousing none, but protecting all.'

OUR CORRESPONDENT, S. F.

We have received from quarters, worthy of the highest respect, expressions of dissatisfaction with some of the speculations of S. F., particularly those in the article upon 'Noah and Abraham.' The writer of the articles, with this signature, has contributed a great amount of instructive matter to the readers of this paper. He is a responsible person. His real name and character are well known. His views are peculiar, original, and the result, as all opinions ought to be, of honest, serious and devout reflection and inquiry. Frequently, particularly in the earlier part of the series of his essays, he has advocated sentiments very different and opposite from our own. This paper is designed to be an organ of liberal Christianity—of a portion of the Christian community, standing on no platform, and having no creed, of human construction. The very principle of our existence involves the probability, nay the certainty, of every diversity of doctrine and every extreme of speculation. These evils, if they are such, are only to be abated and removed, by the freest expression and discussion of opinions, of all sorts. The unity of truth can only result from liberty of utterance. We do not accompany, whatever we think untenable, with an editorial warning or refutation, for we flatter ourselves that our paper goes into the hands of intelligent and reflecting readers, competent to judge for themselves, and accustomed to consider and weigh what is offered, before admitting it among their convictions. Whenever the sentiments of S. F. or any of our correspondents, or our own editorial remarks, are thought worthy of refutation or reply, we shall be heartily obliged to any one who will communicate his views for publication.

EXPOSITION OF JOHN XII—XXXI.

The following article, was written by a correspondent of an Orthodox paper and refused insertion. We can see no reason why its author should be debarred the privilege of presenting his views of interpretation to the consideration of candid readers, and inquirers into the sense of Scripture. It gives us pleasure to comply with the request of its writer, by inserting it in our paper, and shall be glad, if Professor Bush, to whose attention it is particularly addressed, or any one else should think proper to respond to it, to give him the accommodation of our columns.

For the Register.

We have been pleased with the bold and free inquiries of Prof. Bush, in answer to the oft repeated question, namely, 'What do the Scriptures teach?' We fully believe that the great and fundamental doctrines taught by Jesus and his disciples, will not suffer by such an investigation. His, indeed, is a mind far in advance of the age in which he lives. And some of the views which he presents in his work on the Resurrection are at once novel and startling. But shall this deter us from believing truth? I know it does deter some, even in the nineteenth century, as it did *many* in the days of Galileo. As for us, we bid him, 'God speed' in his work. But, while we would pay all due deference to Prof. Bush's opinions, we are constrained to say of his frequent remarks on the Judgment, that, if not fundamentally wrong, much light remains to be shed on the august subject. Especially do we dissent from the view given of John xii. 31, quoted page 284.

'*Now is the judgment of this world; now shall the prince of this world be cast out.*"

It must be evident to the most casual reader of the Bible, that the language used by the prophets setting forth this great event, was most emphatically fulfilled in the judgment which was passed upon our Lord, at the time of his arraignment and trial before the chief priests and Pilate. The psalmist looking forward, by an eye of faith, through the vista of time to this event, breaks forth in the glowing language of prophecy, saying, 'The Kings of the earth set themselves, and the rulers take counsel together against the Lord and his anointed.'—(Psalms ii. 2.) And again, lxxxix 39—'Thou hast made void the covenant of thy servant: thou hast profaned his crown, by casting it to the ground.' And how do these *events* accord with the predictions of the psalmist? For a moment, let us cast our eye back through the lapse of some eighteen centuries—behold that great Sanhedrim with the chief priests at its head, convened in all the pomp and ceremony of Jewish law, sitting in judgment upon the Prince of Life. He who thought it not robbery to be equal with God. He who had glory with the Father before the world was. Look! See those proud priests and scribes stand and vehemently accuse the king of glory. Herod, with his men of war, setting him at nought, and mocking him, arrayed him in a gorgeous robe, and sent him to Pilate, who took Jesus and scourged him, and gave him over to the soldiers, who, taking him into the common hall, stripped him and put on a scarlet robe, and crowned him with thorns, putting a reed in his right hand. And they bowed the knee before him, and mocked him saying, Hail, King of the Jews. And they spit upon him, and took the reed and smote him on the head.

And think ye, this is of small moment? I tell you, nay. This event was fraught with the weal or woe of the world. All heaven was moved with interest. On this event rested the hopes of the disciples of Jesus, who could not give him up to the ignominious death of the cross. The judgment which was passed upon the Lamb of God, was in fact the judgment of the world through Pilate, the Roman governor, and the 'chief priests, and the rulers and the people.' And this unjust sentence found a welcome response in the hearts of that multitude who echoed to the instant, and loud cry of *crucify him—crucify him.* Well might *angels* weep over such a scene as this, which cast out the Prince of glory, and numbered him with transgressors.

We deemed what has already been said, necessary to show that this was in fact a judgment passed on Christ by the world. We come now to the question—To which judgment does *our text* allude?

'Now is the judgment of this world; now shall the Prince of this world be cast out."

It was anticipated at the commencement, that but two judgments, then not fulfilled, had been made the subject of prophecy. The one a judgment of the Son of God by the world, the other, of the world by Jesus—as it is written, 'The Father judgeth no man, but hath committed all judgment to the Son.' Which judgment should precede is apparent—the last would even be greatly aggravated by the first. When on earth, said Jesus—'If any man hear my words and believe not, I judge him not (i. e. not now,) for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth him—the word that I have spoken, the same shall judge him in the last day,'—alluding to which, said Jesus, when himself was arraigned before the judgment-seat by the 'powers of darkness'—'Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.' That is, I shall then take turns with you. The chief priests and rulers being, at this time, at the right hand of power, persuaded Pilate to give sentence against him.

Finally. If any reader desires further light than is shed by the passages already cited, to aid in divining the answer, we suggest, that he read the introduction to our text *by Jesus*; which alone, in our opinion, establishes beyond successful contradiction, the *Court*, and the *Personage*, or subject, of that judgment. His words are these—'*Now is my soul troubled*, and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify thy name. Now is the judgment of this world; now shall the Prince of this world be cast out;' as was said of the man whose eyes Jesus opened, who acknowledged that Christ was a prophet, and reproved the Pharisees blindness—'*And they cast him out*,' excommunicated him. But him they pursued not unto death.

'*Now is my soul troubled.*' In the garden also, we witness his still nearer approach to this judgment. He said, 'My soul is exceeding sorrowful even unto death. O my Father, if it be possible, let this cup pass from me.' And again—'If this cup may not pass from me except I drink it, thy will be done.' Jesus having previously said, 'I have a baptism to be baptized with, and how am I pained till it be accomplished.'

We present this view of the subject to the consideration of Prof. Bush, hoping and believing, that, if this is not the true sense of the passage, he will favor us with a correct exposition. Also, should the foregoing prove to be the evident meaning of Christ, that he will give to an inquiring world, his approval, with, perhaps, a farther proof, which has eluded our eye. CEPHAS.

For the Register.

NEW HAMPSHIRE GENERAL ASSOCIATION.

The above named Association met at Portsmouth the last week in August. Of that meeting the orthodox papers have given full accounts. The condition of their churches seems to be similar to that of the rest of New England. The want of revivals is lamented, though the state of religion is represented as good.—Some measures, though no definite ones are named, are earnestly recommended for getting up revivals, as the best means of increasing the number of church-members, who have diminished during the past year.

Of the evils incidental to such revivals as they have had in times past, the clergy seem now to be fully aware. The Editor of the Congregational Journal in some remarks previous to the meeting of the Association, said, 'It is a mournful as well as awakening consideration that the General Association meets this year in a part of the state, where beyond any other section Congregational churches early organized and once flourishing, have disappeared. Nor is it to be doubted, that after experience of the fanaticism, the wild-fire, the delusion, the specious conversions and the specious revivals which have spread over such places for years past with the desolation of a tornado, a great many reflecting minds are sighing for the intelligence, the order and the conservatism of congregational institutions and worship. The churches and the society, (Missionary Society) which is only their almoner, should take advantage of such an attitude of the public mind and revolve to supply what is wanted to its utmost demand."

After reading the above, one is led to ask, 'what are the denominations that have churches in the towns of Rockingham County?' If we look into the New Hampshire Register, we shall find, that they are congregationalists, 23,—Presbyterians, 3,—Calvinistic Baptists; 9,—Freewill Baptists, 10,—Methodists, 16,—Christians, 11,—Universalists, 6,—Unitarians, 3,—in all 81.—The whole number of towns is 36, and the population more than 45 thousand.—Now taking out Portsmouth which has 8000 inhabitants, and 7 churches, the remainder of the county has a church and minister for every 500 of the population. Whatever, therefore, the desolation may be, of which complaint is made, it cannot be the want of churches and ministers. That some of them should be feeble, where there are so many, cannot be doubted. But I should like to know, which of the denominations have, by their fanaticism, and specious revivals, produced the desolution spoken of? A general charge is brought, and the region round about Portsmouth is said to be desolated as with a tornado. When was this done? By whom was it done? In what way was it done? was it by ill judged measures, or by erroneous doctrines? If the state of things in regard to religion is such as has been represented, we should like to know specifically what has produced it, that if new revivals are attempted, the rocks on which the churches have been dashed to pieces, or 'disappeared,' may be avoided.

The Congregationalists, who are the most numerous in the county, have given their views of the state of things, but what say the other denominations, the Baptists, Freewill Baptists, Methodists and Christians? What is their view of the state of religion in the county of Rockingham? Will not some of them investigate the matter, and publish the result? Some of them seem to have supplanted the orthodox congregationalists, and they should speak for themselves. N. H.

For the Register.

MR. EDITOR,—I wish through you, to commend to the notice of the public the Academy for Writing and Book-keeping, kept by Messrs. French & Foster at No. 109 Washington St.

There are hundreds of persons, many of them in business in the city, who, were there opportunity, would readily testify to the thoroughness and fidelity with which those gentlemen instruct their pupils,—and, at the same time, to the kind and courteous bearing which they manifest to all who attend upon them.

As their Evening classes are just commencing, I cannot but hope that many young people will avail themselves of the opportunity to learn the beautiful science of book-keeping, and to acquire a neat and correct penmanship;—attainments whose value to a young man entering into life he can hardly estimate too highly, and which are every day coming to be more and more regarded as essentials to a good education.

****

NEW PUBLICATIONS.

I. 'A discourse delivered at the Dedication of the New Church Edifice of the Baptist Church and Society in Warren R. I.' May 8, 1845, by Josiah P. Tustin—Pastor—Providence.

We have received this volume from Messrs. Gould, Kendall & Lincoln. Appended to it is a supplement entitled 'The History of Warren, R. I. from the earliest times; with particular notices of Massasoit and his family,' by G. M. Fessenden—Providence.

Mr. Tustin's discourse is an elaborate and learned performance, and in the extent of the field it traverses, and the amount of research and labor it cost, far excelling ordinary discourses on such occasions. He traces his Church, and American Baptists generally, through Roger Williams, and John Miles, to a previous existence in Wales. In pursuing this track of enquiry he brings to light much curious matter not generally known. There is no doubt of the existence of a fountain of independent speculation and religious liberty in that part of Great Britain at an early period, and we rejoice to have the attention of American Baptists turned towards their predecessors in the old country. It will help to extricate them from the inauspicious implication of their cause with pretended Orthodoxy in these modern times. The old English Baptists were liberal Christians. They were on friendly terms with Unitarians, and their only legitimately peculiar principle, that of Adult Baptism, was strenuously maintained by many of the leading advocates and confessors of English Unitarianism.

The supplement by General Fessenden presents much minute and interesting local and antiquarian matter. In that portion of it which relates to the residence and family of Massasoit, the narrative is particularly interesting and valuable. The sketches of that old chieftain, of the famous Philip, and of other prominent aboriginal characters, both male and female, are trustworthy and lively. The two parts of this volume must be regarded as presenting the ecclesiastical and civil history of Warren, R. I. as thoroughly as has been done in the instance of any other town in the country. General Fessenden is disposed to discredit the supposition that the remnants of the journals and narratives of the voyages of the North-men, some eight or nine centuries ago, have any reference to Narragansett Bay.

II. 'The Sabbath School Annual for 1846.' Edited by Mrs. M. H. Adams. Boston: James M. Usher.

This is a neat little volume not so expensively adorned as to place it beyond the reach of the community generally, but still possessing a handsome form and appearance, and embellished with appropriate engravings. Its contents, both in prose and poetry, appear to be valuable and interesting; they breathe a liberal and truly evangelical spirit, and are adapted, we think, to promote the improvement, as well as gratification of the reader.

III. The Anti-Slavery Office, 25 Cornhill, Boston, has for sale, just published, 'Trial and Imprisonment of Jonathan Walker, at Pensacola, Florida, for aiding slaves to escape from bondage, with an Appendix, containing a sketch of his life.'

This volume is prepared in such a manner and style as to render it well adapted to produce a deep effect upon the public feeling. The writer is a person of highly respectable appearance, and character we understand. His detail of the circumstances of the sufferings he endured, in the pillory, from the branding iron, and, more than all, in his imprisonment, is calculated to arouse the sensibilities of the reader. It is a powerful addition to the agencies at work to increase the abhorrence of freemen, of the system of slavery. It awakens sad emotions in the breast of the philanthropist and the patriot, not merely of indignation and pity in regard to the sufferer, but as connected with the reflection, that thus far the evil has proved itself beyond the reach of remedial influence, and has been aggravated, and extended over a wider surface, and fastened more hopelessly upon the country by the exertions of those among us who have devoted themselves to its abatement and removal.

The same publishing establishment have also issued the 'Narrative of Frederick Douglas, written by himself.' He was a slave in Maryland, and his account is written with clearness and ability. He is of respectable and rather interesting deportment, and by his personal history and his eloquence as a speaker, is producing an effect equal to that of any of the prominent actors in the anti-slavery movement.

☞ We have received from Crosby & Nichols 'Onward! Right Onward!' by Mrs. L. C. Tuthill author of 'I will be a gentleman' &c.—It is said to be as interesting and as salutary in its influence as its predecessors.

From Fowle & Capen 'an elementary Geography for Massachusetts children' by Wm. B. Fowle and Asa Fitz. The sources and the general aspect of this book commend it to favorable notice.

'The Harpers' have published 'the American Shepherd, being a history of the Sheep, its breed, management, and diseases,' with illustrations, by L. A. Morrell.

From Jordan & Willey we have Smith's Weekly Volume for Sept. 24th. Its matter is as usual, very well suited to family reading.

CONVENTION IN NEW YORK.

Our readers will see in the list of notices, in this paper, that the New Church in Broadway, New York, is soon to be dedicated. Our brethren in that city and vicinity depend upon welcoming a large assemblage of the friends of our cause, on the occasion, from all parts of the country. The state of things in that great emporium, and in all the country around, in reference to religious opinions and tendencies, is such as to render a convention of Unitarians there, as is proposed, of the highest importance, and to promise from its influence the most auspicious results.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

AMERICAN BOARD OF FOREIGN MISSIONS.

We compile from the New York Observer, in which valuable paper there is a full and particular Report of the doings and sayings at the recent meeting of the Board, such items as are of general interest.

The 36th Annual Meeting of the American Board of Commissioners for Foreign Missions was opened in the city of Brooklyn, N. Y. in the First Presbyterian Church (Rev. Dr. Cox's) on Tuesday Sept. 9th 1845, at four o'clock P. M. The President, the Hon. Theodore Frelinghuysen was in the chair.

'The whole amount received into the treasury of the Board, from all sources, during the year ending with the 31st of July last, was $255,-112,96; being $18,718,59 more than the receipts from the same sources during the preceeding year; and exceeding those of any former year, except that ending with July 1842. The payments for current expenses during the year have amounted to $216,817,62; being $27,553,38 less than those of the preceding year, and $38,295,34 less than the income for the same period; leaving, after cancelling the amount for which the treasury was indebted at the beginning of the year $17,295,89 in the hands of the treasurer.

Under the care of the Board are twenty-six missions, embracing ninety-two stations; at which are laboring 131 ordained missionaries, eight of whom are physicians, six physicians not ordained, fourteen schoolmasters eight printers and bookbinders, eleven other male and 181 female assistant missionaries, in all 355 persons sent forth from this country; with whom are associated in the missionary work, seventeen native preachers, and 116 other native helpers; raising the whole number of laborers at the several missions, and dependant principally on the Board for support, to 488.

Under the pastoral care of these missionaries, and gathered by them, are sixty-five Churches, embracing 24,566 members. Thirteen printing establishments are connected with these missions, having five type and stereotype founderies, twenty presses, thirty founts of type, and preparations to print in more than thirty different languages. During the year under review 174.821 copies of various works have been printed for the missions, amounting to 34,930,710 pages; and raising the whole amount of printing executed at the mission presses, or otherwise for the missions to 475,795,254 pages.

Six mission seminaries for educating native preachers and other helpers have 440 pupils; and twenty-seven other boarding schools, with 1,005 pupils, make the number of boarding scholars, 1445. The free schools, including those at the Sandwich Islands, now mainly supported by the Hawaiian government, though commenced and carried forward by the mission, and still receiving much care from it, are 616, with 28,871 pupils; making the whole number of pupils to be 30,197.'

The Annual Sermon by President Hopkins of Williams College, like his performances generally, was ingenious and striking. His text was from Psalm lv.—verse 22. 'Cast thy burden upon the Lord, and he shall sustain thee.' The following is represented as the drift and result of the discourse.

'We see then our object and our burden.—We find many obstacles as we move on, only two of which he would name. 1st. The state of Christians at home. 2d. The friends of missions are not all united among themselves, respecting the burdens they ought to assume.—There is an honest difference of opinion, more particularly on the subject of Slavery. This is a difficult subject, and presses on this meeting of the Board. God forbid we should not assume all our just burdens. God forbid we should do anything to perpetuate Slavery, or retard any sister work of benevolence. But if we turn aside from our proper work, while we delay, the heathen will be lost, and between the two dangers the heart bleeds at the idea that christians cannot labour together. More especially and affectingly the preacher spoke of the present condition of the world as so promising to missionary labour. He plead against division and appealed to God for aid. He then went on to urge the certainty that the burden would not be lightened by waiting. He dwelt at length on the mob spirit of the day, and looked forward to times of persecution and trial. He depicted the advance of various kinds of Infidelity and of Popery, and called on the Board to cast their burden on the Lord.'

Rev. Dr. Woods of Andover, from a committee to whom the subject was referred last year, presented a report on SLAVERY which was so skilfully and adroitly drawn up that the idea seemed to obtain currency, in the meeting, that the secret charm was at last discovered by whose magic power the otherwise incurable and rapidly extending divisions of the Churches might be healed.

The Report was written and read by Rev. Dr. Woods of Andover, and signed by him and Chancellor Walworth, Rev. Drs. Tyler and Tappan, Chief Justice Williams of Connecticut, and Rev. Messrs. Stone, Sanford, McLane and Greene.

It reaches its aim thus. It states the great object of the missionaries' labors to be to 'bring men to a saving knowledge of Christ.' The ordinances and the privileges of the Church are designed for, and the right of 'all who give credible evidence of repentance and faith in Christ.' And of this each missionary in his own sphere is the sole competent judge in reference to each particular applicant for them.

These positions are skilfully and most efficiently fortified, and thus the action of the Board as such on the subject of the admission of slaveholders to the Churches is completely staved off. One of the most adroit things in the report is diverting the bearing of the question, from the Southern white people, to the Choctaws and Cherokees. This turned it into a channel where no impulse could be given to it by the passions which have become connected with the abolition excitement.

We present a few passages showing the use which was made of this admirable species of tactics.

'The Committee believe that no established system of involuntary servitude prevails among any tribe of North American Indians, where the missionaries of this Board are laboring, except the Cherokees and Choctaws, nor have they been able to learn that any of the missionaries of the Board, laboring in foreign lands, have been called to act on the question of receiving those who hold slaves to their churches. The following statements will, therefore, relate to the Cherokee and Choctaw missions. From *these*, full communications have been received in reply to inquiries addressed to the several missionaries.

Negro slaves appear to have been introduced among those Indians, by white men who removed into their country from sixty to eighty years ago, and to have gradually increased in number till the time when the missions of the Board were established among them, in 1817 and 1818. By a census taken of the Cherokees in 1820, there were found to be 583 slaves. The number among the Choctaws was probably smaller, though neither the missionaries nor the Committee have the means of ascertaining it definitely. Since that time, though the Committee are not aware that there has been any census, the number is believed to have been somewhat increased, almost exclusively, however, by births, as there have been few purchases and little trade of any sort in slaves. The number now owned by both tribes may probably be not far from 2000; while the number of Indians in both is probably about 38,000. These slaves are almost exclusively in the hands of white men or their descendants of mixed blood, very few being possessed by full Indians.

That slavery should exist at all in these tribes, who have suffered so severely from a violation of their own rights by their white neighbors, is deeply to be regretted; and all should earnestly pray that as social improvement and Christian knowledge are rapidly advancing among them, they may speedily and nobly exemplify the spirit of true philanthropy, as well as the gospel law of love, by showing that they duly appreciate the rights and welfare of the whole race of man.

But slavery had been introduced and was existing there, and in all the adjacent white communities, when the missionaries of the Board entered on their labors among these tribes.—They were strangers; no interest was felt in their work as missionaries. They preached the gospel to all whom they found willing to hear them, whatever their complexion or condition. To the slaves and their masters, both generally understanding the English language, they had, at first, more ready access, than to the full Indians; and hence from among these, when the Spirit of God gave effect to the truth, some of the earliest, most intelligent and most stable converts were found, such as the Browns, the Lowreys, the Saunders's and the Folsoms.

Relative to the principles on which professed converts were to be received to the churches, all the missionaries of the Board among the Cherokees and Choctaws seem to have been perfectly unanimous.'

'But slavery is not the only social wrong to be met in the progress of the missionary work, and to which the principles which are adopted in prosecuting that work must probably be applied. There are the *castes* of India, deeply and inveterately inwrought in the very texture of society, causing to the mass of the people hereditary and deep degradation, leading to the most inhuman and contemptuous feelings and conduct in social life, and presenting most formidable barriers to every species of improvement. There are also the unrestrained exactions, made in the form of revenue, or of military or other service, connected with a species of feudalism, prevailing in many unenlightened communities, which are most unrighteous in their character and, paralyzing in their influence, and cause unlimited distress to individuals and families. There are also those various forms and degrees of oppression, whether of law or of usage, prevailing under the arbitrary governments which bear away over the larger part of the earth's surface. So that the principles which we draw from the word of God for our guidance as a missionary society, are not for use among a few pagan tribes merely, but among nearly all the benighted nations of the earth.

Is this Board, then, in propagating the Gospel, to be held responsible for directly working out these re-organizations of the social system, without giving Christian truth time to produce its changes in the hearts of individuals and in public sentiment, and without being allowed to make any practical use of those most effective influences which are involved—in respect to all who have grace in their hearts—in the special ordinances of the Gospel! Or, should it be found, as the result of experience, that souls among the heathen are, in fact, regenerated by the Holy Spirit, before they are freed from all participation in these social and moral evils, and that convincing evidence can be given that they are so regenerated,—then may not the master and the slave, the ruler and the subject, giving such evidence of spiritual renovation, be all gathered into the same fold of Christ? And may they not all there and in this manner, under proper teaching, learn the great lesson (so difficult for partially sanctified men to learn) that in Christ Jesus there is neither Jew nor Greek, neither bond nor free; but that all are one in him? And may they not, under these influences, have effectually nurtured in them, those feelings of brotherly love, and that regard for each other's rights and welfare, in which alone is found the remedy for all such evils! Under such influences may not the master be prepared to break the bond of the slave, and the oppressive ruler led to dispense justice to the subject, and the proud Brahmin fraternally to embrace the man of low caste, and each to do it cheerfully because it is humane and right, and because they are all children of the great household of God? By such influences, mainly, is not the great moral transformation to be wrought in the master and the ruler, in the bondman and the oppressed, all important to both, and the only sure guaranty for permanent improvement?

In proceeding on these principles, the missions under the care of this Board, and the churches gathered by them, are no otherwise connected with slavery than they are with every other evidence and result of imperfect moral renovation in their converts and church members; and they no more really give their *sanction* to the one, than they do to all the others. Wherever the Gospel is brought to bear upon a community where slavery or any other form of oppression exists, its spirit is decidedly adverse to such a state of things, tending to mitigate the evils of it while it continues, and ultimately, and in the most desirable manner, wholly to do it away,—not by constraint, or with violence; but on those principles of Christian love which this Board and its missionaries are seeking to implant in every bosom, and to invest with *all* possible power, to govern the hearts and the conduct of men.'

The Board found themselves, instead of being called to say whether Southern slave-holders should be received into the Church, or included in the field of its operations, sitting in judgment upon their most eminent missionaries of of all past times!

The Report closes thus, still keeping the Indian bearing of the question almost exclusively in view.

'Slavery was introduced among these Indians and has been regulated by them, in unhappy imitation of their white neighbors in the adjacent States. Whether the Indians will be the first to abolish it, must depend very much on that power from above which shall attend the prevalence of Christian knowledge among them. This consummation, which justice, humanity, and Christian principle demand should be hasted, none, the Committee believe, more fervently desire and pray for, than the missionaries themselves; while yet the Committee believe, in agreement with the unanimous opinion of missionaries, that any express directions from the Board requiring them to adopt a course of proceeding on this subject essentially different from that which they have hitherto pursued, would be fraught with disastrous consequences to the mission, the Indians, and the African race among them.

That the missionaries among these Indians have been faithful in their work seems evident, not only from their own statements, but also from the fact that the Holy Spirit has most remarkably owned and blessed their labors; the hopeful converts among the Choctaws being proportionally more numerous than those in any other mission connected with the Board, except that at the Sandwich Islands. In the spirit and with the sentiment of one of our oldest missionaries, who has spent more than twenty-five years in Christian labors among these Indians,—and these are believed to be the sentiments and the spirit of all the missionaries,—the Committee would close their report:

'I have,' he remarks, 'been more in the midst of the slaveholding population, and seen more of the pernicious effects of the system among these Indians, than some of my brethren. Viewed in all its bearings, it is a tremendous evil. Its destructive influence is seen on the morals of the master and the slave. It sweeps away those barriers which every civilized community has erected to protect the purity and chastity of the family relations. We see also the baneful effects on the rising generation. A great proportion of the Red people, who own slaves, neglect entirely to train their children to

habits of industry, enterprise and economy, so necessary in forming the character of the parent and the citizen. Slavery, so far as it extends, will ever present formidable obstacles to the right training of the rising generation.

'But what is to be done? Shall we desert our churches and schools, and send back those who compose them to the shades of moral darkness and death, because some among them own slaves? Is not the Choctaw nation a part of that world to which Christ commanded his disciples to go and preach the Gospel to every creature? Can we expect the half-enlightened, half-civilized Choctaws, to proceed on this subject in advance of the white people in the States around them? or in advance of those churches in civilized and enlightened communities where slavery exists?

'There can be no prospect of benefitting the slave, in a slave country, without the consent of the owner. The only hope we can have of benefitting either the one or the other, is through the influence of the Gospel; and the Gospel to be effectual, must be conveyed in the spirit of meekness and love.'

We present a few brief sentences from the several speeches to indicate more particularly the character of the report, and the manner in which it was received.

'Rev. Dr. Bacon moved the adoption of the report. He said that there could be no doubt as to the judges of qualifications for Church membership—but we stand in the relation of employers to our missionaries, and these memorialists come to us and say they are dissatisfied with some of our proceedings, and they ask us to alter our course. This they have a right to say. There is no difference between the memorialists and the Board as to the evil of slavery. We are all agreed that the system and the laws that sustain it are an abomination in the sight of God and the nations of the earth. But these memorialists contend that no man having the relation of a slaveholder, can give evidence of piety. But if there is one thing plain on the face of the New Testament, beyond all dispute, it is that in the Churches formed by the Apostles, there were believing masters, slaveholders, and I will never consent to put the Bible under my feet to accommodate the views of any man.

Now we must leave this question to the discretion of the missionaries. In the S. Islands, abstinence from tobacco is made a test of qualification, and if we should sanction this by making it a general rule for us and them, it would march many a man out of this Board, and out of the Church.'

'I would like the report better if it contained a distinct avowal that slaveholding is not a sin in itself, in such a sense as to disqualify a man for Church membership, and on the other hand if these missionaries fail of doing their duty in inculcating the truth on this subject, they should be called to account by the Board.'

'Rev. Mr. Dwight said that the Report commands his entire respect. He would sit at the feet of the men who had drawn it up, &c. He believed we have no right to decide who may or who may not belong to the Church. But when we come to lay down great general principles, we are not to be told what Ecclesiastical bodies may or may not do. In his part of the country he was not classed as a technical abolitionist, but he would yield to no man in abhorrence of the system of slavery; and when I look at some of the evils of that system, the separation of families and concubinage, and the laws forbidding slaves to read, I see principles that lie back of the Bible, and I am not to be told what it has made right and wrong, when I have this conviction without its aid. Now the Report blinks this question. It does not give expression to this feeling which burns in the bosom of us all. The community of which I am a member is as orderly as any in the world, and the current is so steady and true on this subject, that it needs no mouth-piece to make known its sentiment; and this sentiment demands that this Board should come up to this question, and declare its own strong and deep convictions of the wickedness involved in the system. Mr. Dwight made a very strong illustration from the case of our revolutionary fathers, who read in their Bibles, 'the powers that be are ordained of God,' but they needed no specific command to satisfy them of their duty to overturn the government and establish another.

In the same manner we ask not a *specific* condemnation in the Bible of the system of slavery. We have principles that strike at the root of the system. And we ask this Board to speak out distinctly and declare it wicked to dissolve the marriage tie, to separate families, and withhold the Bible from the creatures of God. We may say this *distinctly*; it is hinted obscurely in the Report, but it ought to be expressed so clearly that no misunderstanding may prevail. Let there be an explicit declaration of the hatred this Board feels for these things.'

'Rev. Mr. Root said that he wished to know if the missionaries are required to teach masters to render things that are just and equal to their slaves.

Again if slaveholders are admitted to the Church by the example of the Apostles, may we not admit thieves and polygamists on the same principle. I admit a person may be a Christian and may commit crimes, but the question is whether they can be Christians and live in the habitual commission of sin.'

'William Brown, Esq., thought the report had given slavery a sufficiently bad character, but when we come to consider the case of an individual who is carrying out this system of iniquity, then the main point seems to be 'blinked.' They don't say a man who is guilty of these enormities is not fit to be considered a Christian.

Dr. Stowe was astonished at the gentleman, or any one else supposing that the report did not condemn the enormities, enumerated by the gentlemen. It does condemn them. Every member of the committee held the same opinion.

Mr. Brown after calling for a part of the report proceeded. The report does say that slaveholding is not a sufficient reason for excommunication. But it says *cruelty* is. But suppose a man is not cruel, but kind, and then sells his slave's wife to Texas. The report says nothing about that. The whole system is unjust and unrighteous and the man who carries it out is unjust and unrighteous, above board, in the face of the Board and the Missionaries. Shall the Board tell its Missionaries that such a man is to be tolerated in the Church? Mr. Dwight had said there was an undercurrent of popular feeling against the American Board.

Mr. Dwight. I said no such thing. I said

Mr. Brown. I beg pardon it was another gentleman.

Dr. Cleveland. And my 'undercurrent' was against Slavery, not against this Board.

Mr. Brown. Well if the Board appears pro-slavery this undercurrent will sweep both away together.'

'Rev. Elipha White of S. C., said he was aware of his delicate position, and also that he stood here before God as he would stand before him when he returned to his home. He was surprised when he heard the report read, that so much wisdom had been embodied in such a document. But having seen the operation of that 'undercurrent of feeling,' he was led to doubt its entire wisdom. He had found out that he did not live among a people, who alone, were moved by impulse. We have common passions at the North and South. He had feared that this report meant to convey the idea, that Slavery is sin *per se*. If so he could not adopt it. Why? Because he would thus condemn himself. I claim to act conscientiously, and to have enlightened my conscience by the word of God. I was educated among you, was with you 25 years, and for nearly 25 years have lived where my views had been modified and my feelings changed. I stand here before some who have published to the world, that I, a minister of Christ, hold 300 slaves. I did not then think it necessary to say, that I had no interest in one. I only say this to show that some persons may be mistaken in their views of some thing s. have heard on this floor sweeping denunciations of a community for the sins of a few. If this be right, then farewell *Union* here or in our country.

I think this Board should be engaged more in accordance with its charter, than in such a discussion as this. It has one and only one object. Let it stick to that. We shall not look back to this meeting of the Board as we have to others. I would be glad to see this report dismissed entirely, but if that cannot be, I will acquiesce in it as the second best plan.

He went on to argue against the idea of slavery in itself being sinful. Spoke of the condition of slavery as he had seen it, and closed with the remark, that he had seen master and servant, ten to one of the latter, sit down together at the table of the Lord in the same spirit, with kindred hopes and sympathies and he did not doubt they would sit together at the marriage supper of the Lamb.

Rev. Dr. Ide had felt great sympathy for the committee in the difficult duty of preparing that report. But he felt that it was important that it should harmonize the community. There is a disaffection in the community toward the Board with regard to some of its operations; a feeling that the Board are pro-slavery. I say not whether this feeling is right or wrong. But those memorials express the feelings of New England, and this feeling increases daily.—Those who pray most and give most for the Board, are coming every day under its influence. It is wanted to say something that shall remove this.'

Rev. A. A. Phelps, editor of the Anti-Slavery Reporter; said:—

'There are several respects in which he thought the report defective.

1. In not speaking out against the specific evils of slavery. But if the report takes the ground that it cannot sustain the missionaries if they allow certain of the acknowledged evils of slavery among their Churches, does it not meddle with the subject, and thus actually does it not do the very thing, it says it may not. Now he would not have one part of the report eat up the other part—to disclaim all right to meddle with the subject, and then condemn the incidental evils of the system.

2. He objected to the forms of phraseology employed in the report, as not sufficiently explicit; they are equivocal in several instances which he specified.

3. According to this report, a man may be a slaveholder, and yet not be guilty of any known sin, or the neglect of any known duty.

4. He would omit all that part of the report which refers to the Church of Scotland, as he did not think it true in point of fact. [Mr. Secretary Green offered to read the evidence, but he did not press the point.]

5. He would omit from the report all that part of it which assumes that slaveholders were admitted to the Churches of the Apostles. He knew that we read of 'believing masters,' as we do of 'converted Jews or infidels,' implying that they had left their Judaism or infidelity. So he believed if a man was converted under the Apostles' preaching, he gave liberty to his slaves before he was welcomed to the bosom of the Church.

But leaving these objections he thought there was no way of uniting all minds on this subject, until we are willing to speak of slavery as we do of drunkenness or any other form of vice.—On no other ground shall we unite and satisfy all reasonable demands. In the conclusion the report seems to throw its arms around those who are concerned in the system, and that too after having pronounced a condemnation of the evils of the system. We should not so speak of the system of polygamy or any other vice, but meet it explicitly, and not only condemn the thing in the abstract but in the detail, and not stand on exceptions, peculiar cases that might have doubtful aspects, leaving them to be settled by themselves. He would offer some resolutions amending the report, and he then read a preamble and a series of strong anti-slavery resolutions, the adoption of which he thought would harmonize the minds of all on this subject.'

'Rev. Dr. Tyler said, after all the discussion he was more and more convinced of the wisdom of the Report. This he inferred from [illegible] urged against it. It is objected to by the gentleman from the South because it denounces slavery, and by our Abolition brethren because it does not. I therefore think we have hit upon the happy *mean* where truth lies. He then showed the views of the Committee to be that the Apostles did admit slaveholderz to the church, and for us to decide against it would be to impeach the Apostles.'

'Dr. Wisner lamented this discussion. He said that it was evidently directed, not at slavery in mission churches, but at southern slavery. He spoke of the general discord produced by this subject, and said he had hoped this Board would be left free from it. If a rumor had come to us that in the churches in some mission field intemperance was prevailing, would this course have been pursued by these persons. What would have been done! Discuss the merits of drunkenness and temperance societies! No sir. I am constrained to believe that the object of all this is abolitionism in its general bearings, and not the good of the poor Cherokee. But can we satisfy these gentlemen? One of the last speakers told us there was no common ground unless we go the whole length. Common ground, if we come over to them! And this common ground is to give up the Bible, and rely on some principle back of and independent of it. Can we find this common ground? Yes, by asking these brethren what they claim and come to it. But next year there will be another common ground. Yield, and you must yield. I would as soon undertake to fill the bottomless pit as to satisfy men who have their minds fixed on this one absorbing idea. But we have no time for this discussion. We have business to finish.

Dr. Anderson thought it best to draw off our minds from this subject for the present. We are not getting into the right spirit. He had confidence in the public sentiment, and was willing to trust this report in their hands. He did not expect it would satisfy all minds. He would be content if those who did not like it would secede. If we cannot agree together, let us separate. Let not missionaries have their attention diverted by such a discussion.'

'Dr. Stowe said I would sooner die than say that a missionary ought to enter his open protest against all the evils he may come in contact with. Jacob lived with four women. If there had been an organized church there, would Abraham and Jacob have been excluded? Must we have said to our missionary, if we had had one there, you must exclude Abraham and Jacob? These examples are for our instruction, and they give us just the light we need in this matter. It does not show that these practices are right, but it shows the Bible way of dealing with evils of long standing, and they are the guides to us in dealing with the subject now before us. Polygamy is not prohibited to the church by the Old or the New Testament, but it does lay down such views as will bring it to an end. I suppose slavery is as offensive to God as polygamy, and that it is to be treated as he treated that and other social evils.'

'Mr. Williams said the report first speaks of slavery as wrong, and then goes on to explain when it is right. The people will not understand the report if it goes out in its present form. They are looking forward with great anxiety to the decision of this meeting, and if you adopt this report it will not satisfy the demand that is made. Many of the largest contributors to this Board are anxious to know what you are going to do.

For the first time in my life North of Mason & Dixon's line, I have heard it said, that slavery was established by the New Testament.

Dr. Bacon. The sentiment has not been uttered in this house.

Mr. Williams. I certainly so understood the gentleman.

The President said no such idea had been advanced during the discussion in his hearing.

Mr. Williams went on to say that the whole spirit of the instructions of the Bible went to cut it up root and branch And if a man withholds from his slaves that which is just and equal, if he is cruel to them, can he give evidence of being a Christian? The missionaries at the Sandwich Islands make the use of tobacco disciplinable because it tends to evil and Dr. Bacon justified it. But slavery tends to evil, and why not make that disciplinable? Would you admit a man to the church with half a dozen wives? Why not treat both alike?

Rev. Dr. Pierce, of Brookline, Mass., thought the Committee might take the same consolation to themselves respecting their report that John Newton did. He said to Cecil, My Calvinistic friends say I am an Arminian, and my Arminan friends that I am a Calvinist, therefore I think I am about right.'

'Chief Justice Williams moved the reference of the report and amendments to a special committee, which was ordered.

The committee were Chief Justice Williams, Drs. Bacon, Stowe, Tappan, Secretary Green, and Rev. Mr. Webster.'

The Committee to whom the whole subject was thus recommitted reported shortly resolutions comprising the substance of the report, which after a somewhat sharp encounter between Dr. Bacon and Mr. Phelps, were adopted without resistance.

The Observer thus describes the impression, made by the meeting, as a whole; especially by the slavery discussion.

'The discussion of the report on Slavery has usurped a very large part of the time, and those who desired it will now have no reason to complain.

We are not able to speak of any *present* good impression as the fruit of the meeting thus far. There has been little said or done, calculated to elevate the tone of missionary feeling, or to deepen the attachment of the community to the cause, the whole energy of the meeting having been expended on an incidental subject. Yet it was thought best to go into it with the hope of settling principles by which the Board must be governed.'

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ A man and his wife, the only occupants of a shanty, in the woods, near Buffalo, were both killed by the fall of a tree across their dwelling.

☞ We notice an uncommon number of fine vessels launched from the various ship yards, some of them of very large dimensions. No practical art is the field of greater improvements than that of ship building, and it is not to be doubted that modern ingenuity and mechanical skill will carry it to a vastly higher point of excellence than it has yet reached.

Resources of Texas. The Commissioner of the Land Office of Texas, under a resolution of the Convention, has compiled a statement of the contents of the territory of the Republic in square miles, the number of acres for which scrip has been issued, and other important items, as follows:

Superficial extent of Texas as defined by statute of 1st Texan Congress, p. 313	397,319 sq. mls. or 234,284,16 acs.
Total amount of land issued by the various Boards of Land Commissioners,	43,543,970 "
Total amount recommended, from the above, as good and lawful Claims by the Commissioners appointed to defeat fraudulent certificates,	10,212,206 "
Total amount issued by the Department of War, as bounty and donation claims,	6,300,000 "
Total amount of Land Scrip sold by the Government of Texas	368,787 "
Total amount of legal claims to lands issued by the authorities of Texas	25,880,994 "
Total amount issued by the various Boards of Land Commissioners, and supposed to be fraudulent	24,331,764 "
Total amount of land issued by the authorities of Mexico, a portion of which is supposed to be invalid	22,680,000 "
[illegible] ject to location, and unsurveyed	181,991,491 "

From this it appears that the territory of Texas in square miles is larger than France and the Island of Great Britain united—and the proportion of arable land, capable of sustaining human life, is much larger. There is no production of France or Great Britain that cannot be raised equally well in Texas; and there are many others, of the utmost importance, such as cotton and sugar, which grow in great abundance in Texas, that cannot be raised in those European countries. [N. O. Courier.

Rivers of Texas. Dr Branch T. Archer, a citizen of Texas, lately delivered an address before the New York American Institute, giving a geographical description of Texas and its resources. His description of the rivers and the country adjacent to them is exceedingly interesting. We condense that portion of his address which relates to these subjects:

'Then taking the country within the limits mentioned, between the Sabine and the Neuces, the first thing that would strike the observer, would be the relative proportions of timber and prairie lands, and the immediate uses to which each could be applied. The proportions within the limits mentioned are, I think, as six to one. Not more than one sixth of our lands are timbered, and they are, with very few exceptions, fronting our water courses. The next matter that would attract particular notice, is the long rivers by which the country is intersected from north to south—I allude here only to our long rivers; we will speak presently of our shorter streams. We will take the Sabine, our eastern boundary, and progress west. This river affords fine bodies of land, and in ordinary tides, is navigable for steamboats drawing light draught of water, from four to five hundred miles. The next, proceeding west, is the Natchez, navigable about one hundred miles. The average distance between these streams is 40 miles. Next the Trinidad, affording excellent lands, well timbered and navigable in ordinary tides for steamboats drawing four feet water, from five to six hundred miles. Next the Brazos, or Centre river of the republic, in the heart of the live oak forest, affording navigation for boats drawing six feet water, sixty miles, and for light steamboats four hundred miles. Next the Colorado, affording very fine lands: its navigation obstructed by a raft near its mouth. Next the Guadaloupe, affording superior lands, well timbered, and navigable some two hundred miles. Next the Neuces, affording fine lands, but little timbered. Next the Rio Grande, our western boundary. Of this river, I am not sufficiently informed to give information. Returning from west to east, I will bring to your view our shorter rivers. And first the San Antonio, affording a fertility of soil and salubrity of climate not surpassed on this continent. This river is not navigable, though susceptible of cheap and easy improvement to that end. Next the La Bara and Naviddad, affording fine lands; not navigable. Next Cane river, proverbial for its fertility; navigable fifty miles. Next San Bernard, its lands second only to the Cane lands; navigable fifty miles. Next Bastrop Bayou, lands not so good; navigable forty miles. Next Buffalo Bayou, lands inferior; navigable thirty miles.'

☞ A correspondent of the New York Commercial Advertiser gives the following account of the state of warfare that has long existed at the river of Plate.

Montevideo, July, 1, 1845. For three years a war has continued in the Banda Oriental; for three years this little republic has been saturated with the blood of her sons, and for three years has the bloody saw knife been applied to the throats of those who have been taken as prisoners of war. A recapitalation of all the horrors of this war would be startling indeed; it has been carried on on such opposite principles to those which govern every other nation in the nineteenth century, that the people of the United States would believe the writer mad, and would all say it cannot be possible, or our government would have interfered, and at least, as the elder republic on the western continent, have protested against such savage barbarities. The European nations have watched it year after year without interfering. They have seen a little city besieged by sea and land for near three years, and have remained as lookers on, that they might know how long the United States would permit such a war without entering their protest. Thanks to the enlightened statesmen who now govern the French and English nations, they have become determined to look on as mere spectators no longer, and have said to Gen. Rosas at Buenos Ayres there must be peace.

☞ The steamer Britannia arrived in Boston on the morning of Friday, Sept. 19, from Liverpool Sept. 4th. 74 passengers from Liverpool to Boston, 18 to Halifax and 18 from Halifax.

Hon. Edward Everett and family returned in the Britannia.

The cotton market was improving, and the prospects of the harvest had been much brightened by a favorable change in the weather.

There has been a serious encounter between the forces of Ranavalo Manjaka, the Queen of Madagascar, and the English and French people and forces, at the island. A considerable number were killed and wounded on board the English and French ships of war, and injury done to their spars and rigging.

☞ In Nova Scotia the consequences are beginning to be developed of introducing religion into politics. The Baptists are considered as having espoused the interests of one of the parties, under the influence of a distinguished member of their sect, the learned Attorney General of the Province, and having in view, it is understood, the patronage by the government of the Acadia College which is a Baptist institution. By their aid the party they espoused has been for a time in power. The result is that the Baptists, before popular and prevalent, are becoming odious to the people. Their religious meetings and conventions are looked upon with suspicion as political in their design. The common people are getting to be excited and incensed against them, the Attorney General is burned in effigy, and it is probable that the sect will never recover from the disastrous effect of its political connection and agency.

☞ When Governor Endicott established himself in Salem, at the first settlement of the country, he planted in his orchard, in the limits of the present town of Danvers, a pear tree, which is still living and bearing. His descendants have watched over it with vigilant carefulness, and it has been thus preserved to its present great age. The fruit, although undoubtedly choice at the time, has felt the deteriorating effect of time, but retains traces of its original raciness and agreeable flavor. Its present proprietors prize this ancestral tree highly, and distribute its annual product liberally among those who cherish an interest in the memory of him who was one of the most distinguished and important founders of Massachusetts, and who occupied the chair of its chief magistracy for a greater length of time than any individual before or since.

☞ Levi Woodbury of N. H. has been appointed by the President, Associate Justice of the Supreme Court of the United States, in the place of Joseph Story, deceased.

☞ The two leading political parties of Massachusetts have held their conventions. The Democratic party have nominated Isaac Davis of Worcester for Governor. Henry W. Bishop of Berkshire, who received their nomination as Lieutenant Governor, declined. A new nomination, in his place, has not yet been made. The Whig party have renominated the present incumbents, George N. Briggs of Berkshire and John Reed of Barnstable.

CHURCH OF THE WARREN STREET CHAPEL

To meet the wants of the rapidly increasing population of the South part of the city, a number of individuals have associated together as a Religious Society. Within a few weeks they have become incorporated according to the provisions of the Revised Statutes of the Commonwealth. The use of the Warren St. Chapel having been granted to them, at the outset of their enterprise, they have taken for the title of their Society that of 'The Church of the Warren St. Chapel.'

The services of Rev. Thomas B. Fox, late minister of the first religious Society of Newburyport, Mass., have been secured for this Church.

The hours of Public Worship commence at 10 A. M. and 7 P. M. each Lords day. Any person may become a member of the Society by signing the Bye Laws, and entering his name upon the Treasurer's Books, which together with the Bye Laws may be found with Mr. J. Thomas Vose, at the Chapel.

The Standing Committee of the Church would be happy to receive accessions to the list of members. For that purpose they have made the foregoing statements—and on the same account, they would add, that this Church is intended neither as a Charity, nor as a Congregation of Children. Both those features of the Warren Street Chapel are distinct, and continue as heretofore under the charge of Mr. Barnard, who occupies other rooms in the Building, and other hours of the day, in their pursuit.

The new Church is intended to be Congregational and Independent. The union of the Rich and Poor upon equal terms is one of its highest aims. Its foundation covenant and Creed is the Gospel of Jesus Christ. It would leave its members to their own interpetations of the Word of God. It would hope to animate and exhort all to obey the two great commandments. 'Thou shalt love the Lord thy God, with all thy heart. Thou shalt love thy neighbor as thyself.'

No pains will be spared in avoiding all unnecessary expenses. The rates of subscription are very low—and may be learned of Mr. Vose, Treasurer of the Society.

Rev. Mr. Ellis's Collection of Psalms and Hymns has been adopted by the Society, and may be procured of the Treasurer. Any other information may be obtained of the members of the Standing Committee.

Charles F. Barnard,
Charles E. Buckingham,
Joseph Carew,
Clifton B. Hildreth,
J. Thomas Vose.
Standing Committee of the Church of the Warren Street Chapel.

Sept. 9th, 1845.

AMERICAN UNITARIAN ASSOCIATION.

The General Secretary of the A. U. A. has recently visited our societies in New York and Canada, and found them without exception in a flourishing condition. He formed Auxiliary Associations in most of them, from which essential aid will be afforded to the Association. Many of these societies which have been assisted by the A. U. A., are now in a condition to make liberal returns for the benefit of other societies.

*** The friends who have been trying to start a second Unitarian Society in Lowell, have determined that the circumstances warrant their making permanet arrangements. It is no longer to be considered an experiment. They have secured a new hall well adapted to their wants in the building belonging to the Savings Bank, near the City Hall, and it is to be furnished for their especial accommodation. The society occupied the new hall for the first time last Sunday, and notwithstanding the severe rain it was respectably filled.

Kennebunk. We understand that Mr. Tenney has received a unanimous call to take the pastoral charge of the Unitarian Crngregational Society of Kennebunk, as successor of the late Rev. E. H. Edes.

☞ In consequence of extensive alterations going on in the rooms occupied by our printing establishment, and the introduction of a new and enlarged steam power-press, matters were thrown into such disarray that a much greater number of errors than usual crept into our last issue. Owing to the confusion thus occasioned, our corrected proof failed to be adequately revised, and several articles suffered, particularly that of 'S. F.' The careful reader noticed the errors, and undoubtedly corrected them for himself.

In the list of those upon whom the degree of Master of Arts was conferred in course, at the recent commencement at Cambridge, the name of Abel Herbert Bellows, although correctly given in the list of the Bachelors of Law, was misprinted. Among those who received the degree of A. M., out of course, the names of William Amory and Russell Sturgis of Boston, of the class of 1823, ought to have been given.

NOTICE.

The Semi-Annual Convention of Unitarian Christians will be held in the city of New York, on Tuesday, the 21st of October next. The Convention will assemble at the Church of the Messiah at 7 o'clock in the evening. Clergy and Laity are hereby generally invited to attend.

Orville Dewey,
Jason Whitman,
S. K. Lothrop,
} Committee.

Sep. 27, 1845.

☞ DEDICATION AT NEW YORK.—The First Congregational Society in New York having fixed upon the 22d of October for the consecration of its new Church, invites the presence and assistance of the Unitarian Clergy and Laity on that occasion.

New York, Sept 22, 1845.

☞ NOTICE. The Unitarian Societies in New York would express their strong desire that the semi-annual Convention of the Unitarian Body, about to be held in their city, should be as general as possible. It will be their pleasure to receive as guests all the brethren who attend the Convention, and to facilitate their hospitality, it is requested that all clergymen who design to be present will signify it, by addressing a line to Charles S. Francis & Co., 252 Broadway, any time before the 15th of October.

In behalf of the Unitarian Societies in the City of New York. s27

☞ SUNDAY SCHOOL CONVENTION IN PLYMOUTH COUNTY.—A Convention of Sunday School Teachers will be held at Rev Mr Mozely's Church, South Scituate, on Wednesday, Oct 8, at 9½ o'clock, A. M. Clergymen, all Sunday School Teachers in the several Unitarian Societies in the County, and any persons especially interested in Sunday School instruction, are invited to attend. It is hoped the attendance will be general from all parts of the County; and therefore it has been proposed that those who attend should carry their own refreshments with them.

If the 8th should be stormy, it will be held upon the 9th, or upon the 10th, should the 9th be stormy also. s27

☞ NOTICE.—A Discourse on the Life and Character of the late Rev Henry Ware, D.D., who had been for many years Professor of Divinity in Harvard College, will be delivered by Dr John G. Palfrey of Cambridge, on Sunday evening next, 28th inst, in Rev Mr Newell's Church, Cambridge. The exercises will commence at 7 o'clock. s27

☞ THE MIDDLESEX NORTH ASSOCIATION will hold their next meeting at Rev Mr Kinsley's in Stow, on Wednesday, the 1st day of October next, at 10 o'clock, A. M.

s27 JOS. C. SMITH, Scribe.

☞ A CONVENTION of the Massachusetts Society for the Abolition of Capital Punishment, will be held in Boston, on Friday, 31 of October next, in the Chapel under the Museum, commencing at 10 o'clock, A. M. Distinguished Speakers are expected. s27

☞ NOTICE! The Middlesex Sunday School Society will hold its next semi-annual meeting in Wayland on the second Wednesday of October next. Services will commence at 10 o'clock, A. M. An Annual Report, and a Sermon by Rev Jason Whitman, will be delivered. All friends are invited to attend.

s27 B. FROST, Sec'y.

MARRIAGES.

In this city, 16th inst, by Rev Mr Waterston, Mr George C. Lyon, of Cabotville, to Miss Mary B. Phelps of Boston.

On Tuesday morning, by Rev Mr Huntington, Mr Benjamin Newell of Needham, to Miss Elizabeth A. Pike of this city.

11th inst, Mr Walden Porter, merchant of Pekin, Ill., to Miss Julia Maria Wright, youngest daughter of Winslow Wright, Esq. of this city.

In Danvers, 18th inst, by Rev J. T. Sargent, Mr John R. Enos to Miss Miriam S. Emerson.

In Waltham, 19th inst, by Rev Mr Aiken, Payson Grosvenor, of Pomfret, Ct. to Miss Sophronia Abbot, of W.

In Strong, Me, Mr Wm Jackson, of Walpole, Ms. to Susan Pinkham of S.

DEATHS.

In this city, 21st inst, Louisa Austin, youngest daughter of Richard A. and Eliza A. Newell, 16 mos.

19th inst, Rebecca, wife of Jacob Hodge, 53.

In Waltham, 20th inst, James Hall, Esq., formerly of this city, 77.

23d inst, Jane, widow of the late Dr Uriah Hagar, 63.

In Newbury, 13th inst, of consumption, Mrs Charlotte Barnard, 63, and on the 14th, her sister, Mrs Sarah Prince, widow of the late Capt Samuel Prince of this city, 67—daughters of the late William Stickney of Newburyport.

In Groton, 23d inst, Ann Maria, daughter of Jeremiah Kilburn, 19.

In Marlboro', 30th ult, Mrs Frances Brigham, 30.

In Framingham, 4th inst. Amos Johnson, 81.

In Reading, 16th inst, Edmund Wiley, 79; 19th, Anna, his wife, 80—the same week!

In Cambridgeport, 18th inst, Sarah Jane, only child of Geo D. Weld of Worcester, 1 year.

In Danvers, 18th inst, Mr John Josselyn, 84, a soldier of the revolution.

In Charlestown, 21st inst, Hannah Frances, wife of G. B. Albree, 31.

CARD. DR. MORTON, late Wells & Morton, 19 Tremont Row, Boston, would respectfully beg leave to express his thanks to his friends and patients for the liberal support he has enjoyed during the last two years and would inform them that he has returned to the city after an absence of two months, and is now prepared to attend to the inserting of Teeth upon a principle which combines what has so long been sought for in Mechanical Dentistry. The difficulties of moving artificial Teeth, such as moving when conversing and masticating, thereby producing irritation, can be entirely obviated; the expression, form, size, color and position so perfectly ascertained that the most delicate eye can scarcely detect them from the natural organs.

Further information can be obtained upon application. s27

LETTER PAPER. Just received from the manufacturers, a new supply of thin Letter Paper, ruled and plain, at SIMPKINS'S, 21 Tremont Row. s27

JUVENILE BOOKS. A large supply of Juvenile Books, just received and for sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. s27

JULY TRACT, No 216. Unitarianism the Way of the Lord, by George G. Ingersoll, D.D., being Tract No 216 for the American Unitarian Association. Price 4 cents.

For sale by the Agents, JAMES MUNROE & CO. 2 School st., up stairs. s27

HYMN BOOKS, published and for sale by JAMES MUNROE & CO., and used in Unitarian Societies, viz:—

1. A collection of Psalms and Hymns, for the Sanctuary, with a selection from the Psalms of David, adapted for chanting, containing 658 Hymns, 18mo, large and clear type. Prepared by Rev Geo. E. Ellis.
2. A Manual of Prayer, for Public and Private Worship, with a collection of Hymns, 2d edition.—Prepared by Rev William G. Elliot, 18mo.
3. A Collection of Psalms and Hymns for Social and Private Worship, 3d ed. Prepared by Mr Sewall, 18 mo.
4. Greenwood's Collection, 40th edition, 18mo.
5. Cambridge Collection, prepared by J. P. Dabney, 18mo.
6. Cheshire Collection, 18mo.

Samples of the above Collections can be obtained at No 2 School street, up (stairs,) for examination. s27

NEW SINGING BOOK. THE PSALTERY, a collection of Church Music, consisting of Psalm and Hymn Tunes, Chants and Anthems; being one of the most complete music books for church choirs, congregations, and societies, ever published. By Lowell Mason and George J. Webb. Published under the sanction and approbation of the Boston Handel and Hayden Society, and Boston Academy of Music.

For sale by WILKINS, CARTER & CO., 16 Water street. 3t s27

SCHOOL BOOKS
PUBLISHED BY
Pratt, Woodford & Co.,
NO. 82 WALL STREET, NEW YORK,
And sold by Booksellers throughout the United States.

THE attention of Superintendents of Schools, Teachers, and all persons interested in promoting good education, is invited to the following class books for common schools and academies.

OLNEY'S SCHOOL GEOGRAPHY AND ATLAS. The large and increased sale of this work warrant the publishers in offering it as the opinion of a great body of experimental teachers, that it is 'the best school geography ever published,' and that the plan has borne and will bear the test of time. Encouraged by the general approval bestowed upon the new atlas, and at the solicitation of many teachers of common schools, the publishers will add hereafter a Map of the Roman Empire, and a Map of Ancient Greece, comprising almost the entire portion of the world known to the ancients; for the convenience of those studying ancient history. The price of the work, which is now very low compared to its execution, will not be increased.

OLNEY'S INTRODUCTION TO GEOGRAPHY is designed for young children, to precede the above.

BENTLEY'S PICTORIAL SPELLING BOOK, executed in a style so superior and attractive as to place it beyond comparison with the spelling books in common use.

THE SCHOOL AND FAMILY DICTIONARY, by Rev F. L. Gallaudet and Rev H. Hooker. Perhaps no school book ever prepared is so well fitted to succeed the spelling book, and advance the pupil in sure and solid improvement, as this. The plan is new, and adapted to exercise the mind in various ways without overtasking it, and the knowledge gained is such as to be constantly useful. It is warmly recommended by almost all the persons of high standing among the friends of education in this country.

COMSTOCK'S NATURAL PHILOSOPHY.—The large and increasing sale of this work in all parts of the country, is good evidence of the estimation in which it is held. The same author has published a series of works on the sciences, as is generally known, including Elements of Chemistry, The Young Botanist, Elements of Botany, including vegetable physiology and a description of common plants, Outlines of Geology, Elements of Mineralogy, and Physiology for Schools and Families, the subject of which is beginning to be regarded as literally of vital importance to mankind.

BULLIONS' SERIES OF GRAMMARS. The publishers have the pleasure of receiving almost constantly new testimonials of these books. They are finding their way into schools and academies in every State, as teachers have an opportunity to examine them. The series of books by Dr Bullions comprises PRACTICAL LESSONS IN ENGLISH GRAMMARS AND COMPOSITION, for Young Beginners.

THE PRINCIPLES OF ENGLISH GRAMMAR.

THE PRINCIPLES OF LATIN GRAMMAR.

THE LATIN READER, with an Introduction on the Idioms of the Latin Language, an improved Vocabulary, and Exercises in Latin prose composition, on a new plan.

THE FIRST SIX BOOKS OF CÆSAR'S COMMENTARIES on the Gallic War. 'Cæsar is usually and with great propriety among the first books put into the hands of pupils commencing the study of Latin. In adapting a portion of this work as well as the Latin Reader to his Latin Grammar, the chief object of the editor has been to lead the student, in the beginning of his course, to a minute and thorough acquaintance with the principles of the language.'

THE PRINCIPLES OF GREEK GRAMMAR.

A GREEK READER is in preparation.

SPENCER'S LATIN LESSONS for young beginners, introductory to Bullions' Latin Grammar and Reader.

COOPER'S VIRGIL, with copious notes, mythological, biographical, historical, geographical, philosophical, astronomical, critical and explanatory, in English.

OLNEY'S NATIONAL PRECEPTOR, or Selections in prose and poetry, designed to improve the scholar in reading and speaking, and to impress the minds of youth with sentiments of piety and virtue.

KIRKHAM'S SYSTEM OF ELOCUTION.

☞ Copies of the above works for examination may be had of Messrs. GOULD, KENDALL & LINCOLN, 59 Washington st, Boston. 3t s20

THE TRUE CHILD, being the first of a series of six books by Mrs E. Oakes Smith, entitled Stories not for good Children, nor bad children, but for real children; 1 vol 32 mo, gilt and plain edges.

'Childhood, says the author of this charming little volume, in her graceful preface, is 'a period defined and marked by the Almighty; and, while existence is always a progress, its different stages are to be recognized as stages, and used in accordance with divine beneficence. Babies are to be babies, pleased with a rattle, tickled with a straw, lulled by 'pat a cake, pat a cake, baker's man,' and 'rock a baby buntin,' and not made to strain their eyes after the stars, and to have their poor brains stimulated by an A. B. C., painted upon the ivory given them to assist dentition.'

Most happily has Mrs E. Oakes Smith, the author of these stories, carried out this idea so sensibly set forth in her preface. Her little fishes never talk like whales, or rather she talks to the minnows as if she thought them full as well worth conversing with in their own language as if they were Leviathans. The biographical portrait of 'Little Jane's Cap,' with the exception of a little un-nursery-like word, 'attitudes,' is as dainty a piece of miniature painting as ever came from the pencil of De Foe; while 'The Man in Green,' and the Indian tale describing the origin of the humming bird are two exquisite pieces of fanciful ingenuity worthy of being shapen into far more ambitious form than we have them under here.

In enjoying the former of these, we were especially pleased that the author did not think it necessary at the close to give any explanation of the allegory; leaving the childish reader to relish it only as a story of the marvellous, and make the application when he should grow older; and learn from and experience how Life and the World, typified by 'The Man in Green' would first entarge, and then gradually dwindle upon their senses after their stern necessities had made him as did Imadizzie, burrow like a muskrat, or prowl like a panther to win his livelihood;—and how, when 'The Man in Green,' which lures all of us to follow so eagerly, falls at last to pieces, the soul like 'a butterfly, comes out and flies up to Heaven.'

As for the story giving the origin of the humming bird, it is really so whimsically diverting, so cleverly childlike in its odd and dainty fancies, that nothing but the fear of invading the copyright prevents our extracting it at length for the amusement of our readers. The volume, (a neat little 24mo,) is inscribed 'to the mothers of our country who are willing that nature should develope her sweet work in her own sweet way, without forcing it into precocious development.' May the gifted mother who wrote it find every encouragement for the further exercise of her fine faculties in the same interesting and important sphere of composition.' [New York Eve. Gazette.

Published and for sale by SAXTON & KELT, 133 Washington st. s20

HORÆ BIBLICÆ.—Being a connected series of Notes on the Text and Literary History of the Bibles, or Sacred Books of the Jews and Christians; and on the Bibles or books accounted sacred by the Mahometans, Hindus, Parsees, Chinese and Scandinavians, and also a series of Notes on the original text, early versions, and printed editions of the old and new Testaments.

Published and for sale, price 50 cents, 1 vol 12mo, by JAMES MUNROE & CO., 2 School street, up stairs. s20

BROOKS'S FAMILY PRAYERS. Twelfth Edition. A Family Prayer Book, and Private Manual; to which are added Forms for Religious Societies and Schools.

Just published and for sale by JAMES MUNROE & CO., 2 School st., up stairs. s20

REPLY TO PARKER'S LETTER. Answers to Questions

POETRY.

'THE BROKEN VOW, AND OTHER POEMS,' by Amanda M. Edmonds. Boston: Gould, Kendall & Lincoln. 1845.

In its external appearance, its typography, paper, and embellishments, this volume is certainly one of the most beautiful and tasteful of its class. It contains more than a hundred Poems, occupying 324 pages.

Such a book, of course, is not designed to be read through, at a single exploration, but to be taken up, from time to time, as the mind has leisure, or need, and is in the mood, for the refreshing, exhilirating, and elevating influences of poetic aspirations and strains of sentiment. We have resorted to this volume, for this purpose, and have not been disappointed. From an occasional dip into its contents we have received a very favorable impression of the genius and spirit of its author. Her versification is free and natural, while her heart and soul evidently are in unison with the holy affections, and heavenly exercises of spirit, that constitute the highest and purest enjoyment of the poet. We present, attracted particularly by the title, the following, as a specimen:

STANZAS

TO THE MEMORY OF MARGARET M. DAVIDSON.

Fling o'er the lyre a faded wreath,
And bid the voice of song
Be mournful as the winds that sweep
The autumn leaves along.
There's darkness where the silver waves
Of sweet Castalia flow,
A harp is on the willows hung,
A minstrel's grave below.

There's grief among the sons of song,
They mourn a fallen gem;
And, O, a peerless one is lost
From song's bright diadem;
For where, O where, was light so pure,
So radiantly divine;
And where, O where, was loveliness,
Departed one, like thine?

Thou wert so dear, so beautiful,
So very young, to die;
So angel like, I would have thought
That death had passed thee by,
And with his icy hand, forborne
To hush thy early lay,
And cast upon thy sunny brow
A shadow of decay.

There is a wail upon the breeze,
And on the soft, sweet air,
A gathering round thy marble bed,
As if to see thee there.
There is a yearning for thy smile,
A longing for thy strain,
A list'ning for thy bounding step,
Though list'ning is in vain.

For thou hadst learned around our hearts
So closely to entwine,
That now that thou art gone, it seems
As they had gone with thine.
But, O, we ask thee not again
To tread life's path of thorns,
'Tis selfish sorrow prompts the wish,
Which true affection scorns.

There was too much of heaven in thee
For earth to keep thee long,
And breathings of that blessed world
Have sanctified thy song,
And wreathed around thy memory here,
A hallowed fame and pure,
Which, like the burning stars above,
Shall evermore endure.

Thy numbers fell upon our ears
Like notes of starry bard,
The weary traveller oft beneath
Some shadowy grove hath heard;
The music of a stranger dove,
Awhile that gladdened earth,
Then spread its radiant wings, and sought
The land that gave it birth.

While others toil till hoary age,
To win an honored name,
A few brief years have won for thee
A glorious meed of fame;
But, O, what is the poet's fame?
'Tis oft a fleeting breath;
And purchased by a weary life,
Or by an early death.

He wins the favors of the world
For sorrow to consume,
And binds his brow with laurel wreaths,
To wear them in the tomb;
With visions beautiful and bright
As Eden, floating by,
Or shrouded in the shades of grief,
He lays him down to die.

His *heart* is like the harp he sweeps;
If joy his bosom thrill,
Where'er his lot is cast, it beats
To joyous music still;
If sadness o'er his spirit steal,
'Tis mingled with his strain,
And mournful numbers breathe aloud
That spirit's secret pain.

His is a too ambitious soul
Of honor and renown,
And all too keenly sensitive
To disappointments frown.
Hut he who strung his spirit's chords,
Their wondrous fineness gave,
Too brittle from the harsh world's jar
For mortal hand to save.

The bard hath oft a longing here
For higher nobler bliss,
A pining for a purer world,
A weariness of this.
'Twas thus with thee, O gentle one,
And now thou art away,
Where 'songs of other lands are heard,
And other waters play.'

A voice was calling thee to join
A holier minstrel throng;
A kindred spirit led the way
That oft inspired thy song.
Thy seraph sister welcomed thee
To yon celestial choir,
And taught thy trembling hand to sweep,
Like hers, a golden lyre.

And now thy dust so beautiful
In earth's green bosom lies,
Thy *memory* in these hearts of ours,
While thou art in the skies.
Thy memory! O, a deathless one,
And glorious here is thine,
For love and fame shall ever seek
And hail it as a shrine.

Farewell! for us sweet hope shall rear
Her altar on thy tomb,
And burning there celestial fires
Shall scatter all its gloom;
Farewell! for I can sing no more,
No more to me is given,
The harp is far too earthly here
To sweep for thee in heaven!

☞ The following Hymns were sung at the Dedication of Rev. Mr. Robbins's new Church in Hanover street, Sept. 17th.

WRITTEN BY DR. FROTHINGHAM.

Thy way is in unbounded space,
In air, and earth, and sea;—
Thy way is in the holy place
That man doth build to Thee.

The soul thy temple is, O Lord,
And thy true service pays:—
Yet here dost Thou thy name record,
And here accept our praise.

To us, as to thy prophet, deign
To speak thy word and will;
And let the glory of thy train
This house of worship fill.

The vision on his eye that broke
Here pour upon the soul;—
Thy people's prayer the censer's smoke,
Thy love the altar's coal.

And when to Thee they humbly cry,
Or gratefully confess,
O hear them in thy dwelling high,
And when thou hearest, bless.

BY JOHN THORNTON, ESQ.

Great God of holiness and love,
Enthroned in majesty above
With humble heart and bended knee,
We dedicate this house to Thee!

May the bright star, whose lucid ray
Lighted the Shepherds on their way,
To seek the Babe of Bethlehem fair,
Guide many to this house of prayer!

Teach us, who worship in this place,
And ask for mercy and for grace,
To bow in reverence, and adore
The God whose favors we implore!

Warm our cold hearts with love divine,
To kindle on Devotion's shrine
A bright and consecrated flame,
In honor of a Savior's name!

Lead us, on earth, in paths of peace,
Our Faith and Christian love increase;
Then freed from sin our spirits raise,
In heavenly courts to sing thy praise.

MISCELLANEOUS.

For the Register.

ASPIRATION.

Oh! let me not fail, my God, to bring home to my mind and heart the position in which I stand to thee this day as an accountable being, having powers of intellect to be exercised to aid in the great purposes of any providence wherein I stand connected by my relations to society around me. Prompt me to be true. Let me feel the influence of the thirst of wisdom, working to a practical and beneficial end on my affections and faculties, that no occasions of advancing others or myself in our welfare and thy favor, which is the only substantial basis of any good, may pass unimproved. Compassionate the deadness in which I lie; the insensibility of heart and confusion and passiveness of mind in which I float along on the tide of time, from hour to hour—living to so little purpose. Heal my diseases, if it be fitting; animate my courage; put within me, the sagacity to discern the way of escape from all present evils and to arrive at a state of order in all my affairs, faithfulness in discharging each day the obligations of every part appropriate to it, and with a wise providence, to arrange to meet the exigences of the future in every way, whether prudential, or more relating to the government of my feelings, and the preparation of mind as well as heart for the duties to come. Above all things, let me from this moment live in an unaffected and hearty devotion, receiving without compromise, thy law and will as the rule of my life; and be it my first object, whether in reflection, feeling or action, to seek to discover what is thy will; and my *second*, to rally all my powers to put myself into a state to do it; and *third*, to do it with my whole soul, not as a senseless machine, but as one acting under the humanity and kindness, as well as wisdom of the Gospel. We are as children learning all this piece meal—by little and little, that we learn well—unless thou dost, as occasionally, to answer a special purpose, infuse a larger measure of light as by special grace. It therefore becomes us never to depart from our humility; to scrutinize with care the character of our thoughts and imaginations, and our feelings, and examine all the tendencies and deal with them by the rule of duty which Christ has given us. May I have strength and patience and affection of heart to do this with constancy; and thus to live on, learning to live better from day to-day—and may it be my happy lot, so far to succeed in so doing, as to have some sense of progress each day, and feel encouraged and strengthened by it. But far be from me the elation of vanity or spiritual pride. Let the danger and debasing effect of self-delusion in all its evil power, never be lost sight of. To be natural, simple, true, rational, active in mind and body—pure, holy and devoted to thy service according to the good sense and reasonableness of the gospel, should be our constant aim. To be kind, forbearing, indulgent towards others, and strict with ourselves; to think no evil and to do no evil is the law we profess to obey. Uphold me in a rational degree of confidence; suffer me not, even against my own weakness, to fail to do well, and bear me up to take a part in the business of society, and go freely among my brethren, without a painful and unprofitable sense of inferiority.

For the Register.

CHRISTIAN NAME.

That an unexceptionable name may contribute something to the progress of truth, the example of brethren of the Christian denomination is somewhat in point. They hold kindred doctrines with us, and profess as we do to take the Bible for their creed. They have made great progress in advancing what may be justly deemed primitive Christianity. They now number more than two thousand Churches in our country, but it is quite uncertain whether they would have made such progress in disseminating the very prominent doctrines we hold, had they taken the offensive name we bear, which more than other is spoken against. They preach and propagate Unitarianism, without incurring the reproach, which that name casts on those, who bear it. They are Unitarians in principle, but not in name, and there are some of our elder brethren, who are with us in faith, but are not willing to be identified with us as a denomination on account of the objectionable name, by which we are called. Our brethren of the Christian denomination have taken the right ground. They stand on a foundation, which will be enduring, because it is of Gospel authority. And as we are with them in *spirit*, why may we not in the *letter*. Why may we not drop the name Unitarian, and take that of Christian? Do any feel so attached to the name *Unitarian* as to be unwilling to do this? If we must have a name, let it be one of Scripture origin. Of such a name, we need not be ashamed, but we may justly glory in it. I once heard an eminent divine observe that he gloried in the name of Calvinist. There may be those who think much of sectarian distinctions, but the only name deserving our acceptance and approbation is that of Christian. All who believe in Christ may take this, and they have no authority for taking any other. It is wrong that they should take any other, because, by so doing, they contribute to build up and perpetuate walls of separation between brethren and rend into many pieces the seamless garment of Christ. It becomes all, who love the Lord Jesus Christ in sincerity to do what they can to heal the divisions so unhappily existing in his family, and the method already pointed out appears to be favorable to this object. It may be regarded as chimerical by many. We may do as much as make the experiment. Let it be seen by our writings, teachings and example, that we do not wish to be known by any sectarian badge of human inventions. We wish to be called Christians. If others are not disposed to call us such, we will call ourselves so, not as assuming an attitude of superiority over those, who follow not with us, but as humbly acknowledging that we are the disciples of the meek and lowly Jesus. P. S.

THE OLD MAN AT THE GATE.

BY DOUGLAS JERROLD.

In Surrey, some three miles from Chertsey, is a quiet, dull, sequestered nook, called Shepperton Green. Whether the new philanthropy of new paupers laws hath, of late years, sought out the spot, I know not. At the time whereof I write, the olden charity dwelt in an old workhouse—a primitive abiding-place for the broken ploughman, the palsied shepherd, the old, old peasant, for whom nothing more remained in this world but to die. The governor of this abode of benevolence dwelt in the lower part of the building, and therein, as the village trade might fluctuate, made or mended shoes. Let the plain truth be said—the governor was a cobbler. Within a stone's cast of the workhouse, was a little white gate swung between two hedge-banks in the road to Chertsey. Here, pass when you would, stood an old man, whose self-imposed office it was to open the gate; for the which service the passenger would drop some small benevolence in the withered hand of the aged peasant. This man was a pauper—one of the almsmen of the village workhouse.

There was a custom—whether established by the governor aforesaid, or by predecessors of a vanished century, I know not—that made it the privilege of the oldest pauper to stand the porter at the gate; his perquisite, by right of years, the halfpence of the rate pedestrian. As the senior died, the living senior succeeded to the office. Now the gate—and now the grave.

And this is all the history! All. The story is told—it will not bear another syllable. The "Old Man" is at the gate; the custom which places him there has been made known, and with it ends the narrative.

How few the incidents of life—how multitudinous its emotions! How flat, monotonous may be the circumstance of daily existence, and yet how various the thoughts which spring from it! Look at yonder landscape, broken into hill and dale, with trees of every hue and form, and water winding in silver threads through velvet fields. How beautiful—for how various! Cast your eye over that moor! it is flat and desolate—barren as barren rock. Not so. Seek the soil, and then, with nearer gaze, contemplate the wondrous forms and colors of the thousand mosses growing there; give ear to the hum of busy life sounding at every root of poorest grass. Listen! Does not the heart of the earth beat audibly beneath this seeming barrenness—audibly as where the corn grows and the grape ripens? Is it not so with the veriest rich and the veriest poor!—with the most active and with apparently the most inert!

That "Old Man at the Gate" has eighty years upon his head—eighty years, covering it with natural reverence—He was once in London—only once. This pilgrimage excepted, he has never journeyed 20 miles from the cottage in which he was born; of which he became the master; whereto he brought his wife; where his children saw the light, and their children after; where many of them died; and whence, having with a stout soul, fought against the strengthening ills of poverty and old age, he was thrust by want and sickness out, and, with a stung heart, he laid his bones upon a workhouse bed.

Life to the "Old Man" has been one long path across a moor—a flat, unbroken journey; the eye uncheered, the heart unsatisfied. Coldness and sterility have compassed him round. Yet, has he been subdued to the blankness of his destiny? Has his mind remained the unwrit page that schoolmen talk of—has his heart become a clod? Has he been made by poverty a moving image—a plough-guiding, corn-thrashing instrument? Have not unutterable thoughts sometimes stirred within his brain—thoughts that elevated, yet confused him with a sense of eternal beauty—coming upon him like the spiritual presences to the shepherds? Has he not been beset by the inward and mysterious yearning of the heart toward the unknown and the unseen? He has been a ploughman. In the eye of the well-to-do, dignified with the accomplishments of reading and writing, of little more intelligence than the oxen treading the glebe. Yet, who shall say that the influence of nature—that the glories of the rising sun may not have called forth harmonies of soul from the rustic drudge, the moving statue of a man!

That worn-out, threadbare remnant of humanity at the gate; age makes it reverend, and the inevitable—shall inevitable be said?—injustice of the world, invests it with majesty; the majesty of suffering meekly borne, and meekly decaying. "The poor shall never cease out of the land." This text the self-complacency of competence loveth to quote; it hath a melody in it, a lulling sweetness to the selfishness of our nature. Hunger, and cold, and nakedness, are the hard portion of man; there is no help for it; rags must flutter about us; man, yes, even the strong man, his only wealth (the wealth of Adam) wasting in his bones, must hold his pauper hand to his brother of four meals *per diem;* it is a necessity of nature, and there is no help for it. And thus some men send their consciences to sleep by the chinking of their own purses. Necessity of evil is an excellent philosophy, applied to everybody but —ourselves.

These easy souls will see nothing in our "Old Man at the Gate" but a pauper, let out of the workhouse, for the chance of a few halfpence. Surely, he is something more! He is old; very old. Every day, every hour, earth has less claim in him. He is so old, so feeble, that even as you look he seems sinking. At sunset, he is scarcely the man who opened the gate to you in the morning. Yet there is no disease in him—none. He is dying of old age. He is working out that most awful problem of life—slowly, solemnly. He is now, the badged pauper—and now, in the unknown country with Solomon!

Can man look upon a more touching solemnity? There stands the old man, passive as a stone, nearer, every moment, to churchyard clay! It was only yesterday that he took his station at the gate. His predecessor held the post for two years; he too daily, daily dying—

"Till like a clock, worn out with eating time,
The weary wheels of life at length stood still."

How long will the present watcher survive? In that very uncertainty—in the very hoariness of age which brings home to us that—there is something that makes the pauper sacred; for, in the course of nature, is not the oldest man the nearest to the angels!

Yet, away from these thoughts, there is reverence due to that old man. What has been his life? A war with suffering. What a beautiful world is this! How rich and glorious! How abundant in blessings—great and little—to thousands! What a lovely place hath God made it; and how have God's creatures darkened and outraged it to the wrong of one another! Well, what had this man of the world? What stake, as the effrontery of selfishness has it? The wild fox was better cared for. Though preserved some day to be killed, it *was* preserved until then. What did this old man inherit? Toil, incessant toil, with no holiday of the heart: he came into the world a badged animal of labor; the property of animals. What was the earth to him?—a place to die in.

"The poor shall never cease out of the land." Shall we then, accommodating our sympathies to this hard necessity, look serenely down upon the wretched? Shall we preach only comfort to ourselves from the doomed condition of others? It is an easy philosophy; so easy there is but little wonder it is so well exercised.

But "The Old Man at the Gate" has, for seventy years, worked and worked; and what his closing reward? The workhouse. Shall we not, some of us, blush crimson at our own world-successes, considering the destitution of our worthy, single-hearted fellows? Should not affluence touch its hat to "The Old Man at the Gate" with a reverence for the years upon him; he—the born soldier of poverty, doomed for life to lead life's forlorn hope, always scarred, yet always escaping? Thus considered, surely Dives should unbonnet to Lazarus.

To our mind, the venerableness of age made "The Old Man at the Gate" something like a spiritual presence. He was so old, who could say how few the pulsations of his heart between him and the grave! But there he was with a meek happiness upon him; gentle, cheerful. He was not built up in bricks and mortar; but was still in the open air, with the sweetest influences about him; the sky—the trees—the green sward—the flowers with the breath of God in them!

GOLDEN SCRAPS.

BY MRS. L. H. SIGOURNEY.

HABIT.

We all acknowledge the strength of habit
Its power increases with time. In youth, it may seem to us like the filmy line of the spider; in age, like the fly caught in its toils, we struggle in vain. "Habit, if not resisted," says St. Augustine, "becomes necessity."

The physical force of habit is thus clearly illustrated by Dr. Combe: "A tendency to resume the same mode of action at stated times, is peculiarly the characteristic of the nervous system; and on this account, regularity is of great consequence in exercising the moral and intellectual power. All nervous diseases have a marked tendency to observe regular periods, and the natural inclination to sleep at the approach of night, is another instance of the same fact. It is this principle of our nature, which promotes the formation of what are called habits. If we repeat any kind of mental effort every day at the same hour, we at last find ourselves entering upon it, without premeditation, when the time approaches."

THE ELDEST DAUGHTER.

The deportment of the older children of the family, is of great importance to the younger. Their obedience or insubordination operates throughout the whole circle. Especially is the station of the eldest daughter, one of eminence. She drank the first draught of the mother's love. She usually enjoys much of her counsel and companionship. In her absence she is the natural viceroy. Let the mother take double pains to form her on a correct model; to make her amiable, diligent, domestic, pious; trusting that the image of those virtues may leave impressions on the soft, waxen hearts of the younger ones, to whom she may, in the providence of God, be called to fill the place of a maternal guide.

FILIAL LOVE.

Filial love should be cherished. It has, especially, a softening and ennobling effect on the masculine heart. It has been remarked, that almost all illustrious men have been distinguished by love for their mother. It is mentioned by Miss Pardoe, that a "beautiful feature in the character of the Turks, is reverence for the mother. Their wives may advise or reprimand, unheeded, but their mother is an oracle, consulted, confided in, listened to with respect and deference, honored to the latest hour, and remembered with affection and regret even beyond the grave." "Wives may die," say they, "and we can replace them; children perish, and others may be born to us; but who shall restore the mother when she passes away, and is seen no more!"

THE SHAKERS AT NEW LEBANON. A correspondent of the Boston Transcript, who has been sojourning at the Lebanon Spring, gives an interesting account of the SHAKER community in that village. Their settlement here was commenced about fifty years since, when the country was comparatively a wilderness, by a few men and women, the followers of Ann Lee. They were poor and persecuted by those who differed from them in religious belief, yet they persevered and have constantly increased in numbers, wealth, and respectability.—They own an excellent and rich territory of land about five miles square, which is kept in the best possible condition, divided into tillage, pasture and woodland; and have upwards of one hundred houses large and small, several of which are very handsome.

Their property must be worth from five to seven hundred thousand dollars, and I doubt whether a million would purchase it; and they are adding to it every year, all lands that can be purchased that lie contiguous to their territory, and bid fair soon to have as large a domain as the Van Rensselaerwick, which is now the scene of so much contention.—The rule by which they are governed is "nothing for show, everything for use and utility." They live well, but frugally, and labor moderately, but constantly. Their domestic arrangements are perfect.

They have a beautiful house of worship with an oval roof, that cost them near $30,000, machine shop, sawing and carding mills, a tannery, smithery, wheelwright shop, three stores, and numerous other buildings where their manufactures are carried on. They have also, large barns and outhouses, all of which are kept perfectly neat and clean. One is a large circular stone barn, 300 feet in circumference.

There are stalls in the basement for 100 head of cattle, so arranged that they can be fed with great ease from the circular mow of hay in front of them, without any waste material.

They have large herds of cattle, horses, wine and sheep, all of which have every attention from persons who devote their whole time to their care. Their dairy is large, and their butter and cheese commands about a quarter more price than any other offered in the market.

There are 1,400 newspapers printed in the United States, giving employment to 12,000 hands. Of this number, 240 are printed in the state of N. York.

CONTENTMENT. Cowley, having known the perplexities of a particular condition, readily persuaded himself that nothing worse was to be found, and that every alteration would bring some improvement; he never suspected that the cause of his unhappiness was within; that his own passions were not sufficiently regulated; and that he was harrassed by his own impatience, which would accompany him over the sea, and find its way to his American elysium. He would, upon the trial, have been soon convinced, that the fountain of content must spring up in the mind; and that he who has so little knowledge of human nature as to seek happiness by changing anything but his own dispositions, will waste his life in fruitless efforts, and multiply the griefs which he purposes to remove. [Johnson.

LIVERMORE'S COMMENTARY—New Edition. The Four Gospels, with a Commentary by Abiel Abbot Livermore, Vol 1 containing Matthew, Vol 2 Mark, Luke and John, Vol 3 the Acts; either volume sold separate.

This day published and for sale by JAMES MUNROE & CO., No. 2 School street, up stairs. s13

NEW HYMN BOOK. Christian Hymns; for Public and Private Worship. Compiled by a Committee of the Cheshire Pastoral Association.

☞ The subscribers have just published a new Hymn Book, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use—better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.

This collection contains a much larger number and greater variety of Hymns than any that has been published for our societies, and is sold at a very low price.

[Extract from the Preface.]

'Our object has been to make a selection embracing a large number and variety of the hymns, adapted to all the purposes of public and private worship, and one which at the same time might be furnished at a low price.

We have sought to give it a lyrical character, and thus adapt it to the choir as well as to the pulpit. In pursuance of this idea, a greater variety of metres than usual has been introduced. By selecting also a large amount of introductory and closing hymns for worship, and by paying special regard to the Christian ordinances, to funeral and mourning occasions, to social and domestic worship, and to philanthropic, national, and missionary celebrations, we have endeavored to provide for wants which have not hitherto been sufficiently considered. Above all, we have made it our chief aim to give an earnest Scriptural tone to the work, by gathering together in one all the noblest strains of devotional poetry from whatever quarter and denomination, provided the sentiments were not inconsistent with our own faith. But if there should appear, here and there, the glimpse of a discarded doctrine, or the remnant of an antiquated creed, let it be remembered how difficult and ungracious a task it is to fetter the free wing of a wrapt imagination and enkindled heart, though reason may sometimes pause, and judgment condemn.

We have culled from a most extensive field of both the later and the earlier poets, and have introduced not a few hymns of merit, which have appeared in no previous compilation. Slight alterations have occasionally been made, but we have preferred to restore rather than to change. While we have wished to assemble the holy minstrels of every name and church in a loving brotherhood of harmony and devotion, that should make us forget, if possible, while singing the praises of God, the jars and discords of the great Christian family, we have, nevertheless, welcomed with a peculiar delight 'the goodly fellowship' of our own sweet singers. We are indebted to the names of Adams, Barbauld, Bowring, Bryant, Bulfinch, Flint, Follen, Frothingham, Furness, Gilman, Moore, Norton, Peabody, Pierpont and Ware, for some of the finest hymns in the English language.

To those friends who have kindly afforded us their aid in making this compilation, we would here express our thankful acknowledgments.

In the title of the book, we embody our leading idea and purpose in this enterprise, which have been to provide a collection, not of Jewish psalms or elegant songs, but essentially Christian hymns, pitched, so to say, after the grand master-tone of our faith, whatever intermingling subordinate notes they might have of joy or sorrow, encouragement or warning, praise or confession. We have striven that the high doctrines, duties, and promises of our holy religion might shine forth from these pages in their noon-day distinctness, and arrayed in all the charms of taste and melody, that the great Master might be honored with the love of his disciples, and the greater Father worshipped with the fervent adoration, praise and thanksgiving of his children."

L. W. L.
W. A. W.
C. C.
A. A. L.

January 29, 1845.

Societies about furnishing themselves with Books are requested to send to us for copies of the above for examination.

CROSBY & NICHOLS, Publishers,
je7 tf 118 Washington st.

CHEAP LIST OF UNITARIAN BOOKS.—☞ The following list of Unitarian Books will be sold for the present at the annexed low prices, for *Cash.*

Palfrey's Academical on the Jewish Scriptures, 2 vols, 8vo,	3,50
Palfrey's Lowell Lectures, with Memoir of Lowell, by E. Everett, 2 vols 8vo,	2,75
Channing's Complete Works, edited by the Author 6 vols, 4th edition,	4,00
Buckminster's Complete Works, with Memoir, 2 vols 12mo, 3d edition,	2,50
Noyes's Hebrew Prophets, 3 vols, 12mo,	2,50
Norton's Genuineness of the Gospels, vols 2 & 3, 8vo,	4,50
Noyes's Translation of Job, 2d ed, 12mo,	80
Ware's Life of Rev Dr N. Worcester, 12mo,	50
Jesus and his Biographers, by Rev W. H. Furness, 2d ed, 8vo,	2,00
Burnap's Lectures on Christianity, 12mo,	80
Human Life, or Practical Ethics, translated by Rev S. Osgood, 2 vols 12mo,	1,50
Livermore's Commentary on the Gospels, 2 v 12mo,	1,50
Sparks' Letters on Episcopacy, 2d ed, 12mo,	63
Peabody's Lectures on Christian Doctrine, 2d edition, 12mo,	50
Ware's Life of the Savior, 5th ed, 18mo,	40
Whitman's Letters on Divine Rewards, &c. 12 mo,	50
Worcester's Last Thoughts on Important Subjects, 12mo,	60
Ware's Selections from Priestley, 12mo,	50
Belsham's Exposition of the Epistles, 4 v, 8vo	6,00
Christian Examiner, complete, 120 Nos, or 38 vols,	25,00
Unitarian Miscellany, edited by Sparks and Greenwood, 6 vols, 12mo,	2,00
Sparks's Collection of Essays and Tracts, 6 v, 12mo,	6,00
Unitarian Tracts, 12 Nos in a vol, 18 vols 12mo	9,00
The Backslider, by Mrs Lee, 6th ed, 18mo,	25
The Skeptic, by Mrs Follen, 7th ed, 18mo,	25
Ware on the Formation of Christian Character, 12th edition,	31
Palfrey's Sermons on Duties, Conditions and Relations of Private Life, 2d ed, 12mo,	67
Parkman's Offering of Sympathy, 3d ed, 18mo,	50
Greenwood's Sermons of Consolation, 2d edition, 16mo,	67
Martineau's Endeavors after the Christian Life, 12mo,	63
Livermore's Commentary on the Book of Acts, 12mo,	75
Norton's Statement of Reasons for Not Believing the Trinity, 12mo.	75
Greenwood's Sermons, 2 vols 12mo,	2,00
Channing's Self Culture, 12th thousand, 32mo,	30
Wells' Sermons, selected by Messrs Bartol and Peabody, 16mo,	50
Brooks' Family Prayer Book, 12mo, 12th ed,	67
Furness' Domestic Worship, 3d ed, 12mo,	60
Farr's Family Prayers, 16mo, 2d edition,	40
Lays of the Gospels by Bulfinch, 16mo,	60

&c. &c. &c. &c. &c. &c.

Persons at a distance, or in those places where Unitarian books are not *kept for sale*, can be supplied at the above prices, by forwarding their orders, and when a number of works are selected, a further discount will be made by the Publishers, JAMES MUNROE & CO., Agents of the American Unitarian Association, 2 School st.

*** A large assortment of Juvenile Works for Sabbath School Libraries for sale at low prices. mh22

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the forty-first edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N.Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)

aug23 tf

WANTED. A liberal price will be given for the following back numbers of the Christian Register, to be left or sent to this Office. Any or all would be desirable. Vol 13, No 27; Vol 14, Nos 3, 11, 22, 23; Vol 16, No 23. jy26

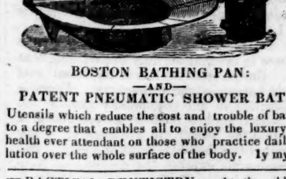
RELIGIOUS LIFE OF ENGLAND. A Retrospect of the Religious Life of England, or the Church, Puritanism and Free Inquiry, by John James Taylor, B. A.

For sale by JAMES MUNROE & CO., Importers of English Books, 2 School street, up stairs. s13

WATERMAN'S
Kitchen Furnishing Rooms.
No 85 Cornhill, 6 Brattle, and 73 Court Streets.

THOSE on the eve of House-keeping will find at this establishment every thing appertaining to a well furnished kitchen, (the foundation of all good house-keeping,) with catalogues of his extensive assortment to facilitate in making a judicious selection.

Also, the celebrated



BOSTON BATHING PAN:
—AND—
PATENT PNEUMATIC SHOWER BATH!

Utensils which reduce the cost and trouble of bathing to a degree that enables all to enjoy the luxury and health ever attendant on those who practice daily ablution over the whole surface of the body. 1y my31

PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr S. STOCKING, No 266 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satisfied with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr S. has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

RUSSEL HALLET,
GEORGE H. DAVIS,
HENRY ALLEN.

s7 yr

KIMBALL'S FURNISHING STORE, 28 Washington street. At this place gentlemen can furnish themselves with every description of Clothing made to order in the best manner, and at prices *as low* as at any other place.

Constantly on hand, German and French Cloths of good quality. These goods are very durable and the colors (particularly the black) entirely permanent.—Black Satins, of superior quality, for Vests; together with a general assortment of NECK STOCKS, GLOVES, HOSIERY, READY MADE LINEN, &c. &c.

☞ Suitable goods for Boys' Clothing, which is cut, if desired—and every precaution taken for a good fit. my24 tf

BOOKS FOR SABBATH SCHOOL LIBRARIES. *CROSBY & NICHOLS,* 118 Washington street, would invite the attention of Clergymen, Teachers and others, to their collection of Books for Sabbath School and Juvenile Libraries.

During the past year they have been continually engaged in collecting and examining all the new publications for the young, and having also been careful to obtain the opinion of Clergymen and others who have examined most of them with a view to their fitness for our Sabbath School Libraries, they will be able to offer a list of Books which are known to be good.

usual. CROSBY & NICHOLS,
je7 tf 118 Washington st.

BURNAP'S MISCELLANIES. Miscellaneous Writings of George W. Burnap, author of Lectures to Young Men, Lectures on the Sphere and Duties of Woman, &c. Revised and corrected by the author; one vol 12mo, pp 343.

Containing Lectures on 'The Causes and Cure of Hard Times,' 'Sources of National Wealth,' The proper course of Reading for the Young,' 'Burke, Pitt and Fox compared with Clay, Calhoun and Webster,' 'The Professions,' The Rise and Principles of the Society of Friends'; and discourses on the following subjects: 'The Commercial revulsions of 1837,' 'The Death of President Harrison,' 'The Death of Dr Channing,' 'Death of Dr Greenwood,' 'The Doctrines of Miller,' 'Church and State,' 'The duties of the Citizen Soldier.

For sale by JAMES MUNROE & CO., 2 School st, up stairs. s6

BOARD AND INSTRUCTION. A clergyman in the country wishes to receive into his family, for board and instruction, four or five young ladies, from 12 to 14 years of age. His residence is in a pleasant and healthy location, about twenty miles from Boston, and having daily communication with the city by stage and railroad. Instruction in the school will be given by a young lady, recently a member of the Normal School at West Newton.

TERMS—for board and instruction, $4 per week.

Reference to Rev. C. W. Upham, editor of this paper, Dea. S. Greele, Boston, and Rev. Cyrus Peirce, Principal of the Normal School. ap26

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Bockings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

MONTHLY MAGAZINE, for September. CONTENTS—The Religious and Theological Interests of Harvard College: What Doth it Profit that the Word is Preached: Making the Church Yard Beautiful: The Real Duty of a Christian Society to its Minister: Woman's Old Age: The True Happiness—a Sermon, by Rev D. Clapp.

Just published, by L. C. BOWLES, 118 Washington street. s6

MEDICATED
Vapor Bath Establishment,
—AND—
ASYLUM FOR THE SICK,
No. 12 Franklin Street, Boston.

DR. M. M. MILES would respectfully inform the public, that his house is situated in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

Dr Miles has made the study of Medicated Baths a part of his medical education: and he has found by long experience, that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed. This is particularly the case with chronic diseases, like the following, viz: salt rheum, scrofula, rhematism, gout, palsy, neuralgia, tic doloreux, nervous irritability, painful and diseased eyes, sore throat, diseases of the liver, dyspepsia, costiveness, pimpled face, ring worms, erysipelas, obstinate glandular affections, dropsy, consumption, (phtisis pulmonalis,) deafness, asthma, catarrh, leprosy, cancer, gravel, female complaints in general, and all cutaneous diseases. The l